

MUSEUM OF NON HUMANITY

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Introduction: Museum of Nonhumanity Declares that Dehumanization is History

Laura Gustafsson & Terike Haapoja

The notion of human exceptionalism is deeply rooted in the traditional values of western culture. The Aristotelian heritage, Christianity, scientific rationalism and the Enlightenment have all made their own contribution to the idea of human rights and of the inherent value of human life. The same philosophical traditions have simultaneously promoted anthropocentrism and thus worsened the ever-deepening divide separating humans from nature and other animals.

The concept of “human” needed a counterpart, something to reflect human superiority. The entire world of other species was forced into the reductive category of “the animal”, while the human being remained alone in his own realm.

The divide between human and nonhuman has, however, never been clear. Aristotle set up the free Greek man as the representative of the human in his most evolved form. Other genders and nationalities, as well as enslaved humans, were merely imperfect versions of the free Greek man, and therefore, in their very essence, born to lead a less dignified life. The soldiers of Christian nations forced not only their culture but also death on those who they defined as being of lesser value than themselves or even as subhuman. The European colonial period brought centuries-long tragedy to numerous peoples, who were murdered, ended up in institutionalized slavery, or were driven from their homelands. The monstrous genocides of the 20th century seem to have taken place far from the heritage of humanism, but they are, nevertheless, manifestations of an ideology that asserts the superiority of one group over another.

In anthropocentric traditions the definition of what constitutes humanity relies on essential difference. Considering one’s own group to be more human than others is not only a western construct: many tribes and peoples throughout history have named their own group using a word that denotes “human”. Xenophobia is instinctive: other apes also make a distinction between “us” and “them”. However, chimpanzees, our closest relatives, do not possess the equipment for mass destruction – they do not even know how to strangle. But we are all too familiar with the achievements of human technology in this field. The first step in killing one’s own kin is a difficult one. But once the line has been crossed, unforeseen horrors can occur.

A common factor in genocides is a doctrine that other people are not humans, but rats, cockroaches, brutes, pests or bacteria, threatening the purity of the human. Rhetoric paves the way for action: the murdering can begin once the words have done their job.

The dualistic world order with the human/animal dichotomy at its core has not just been disastrous to fellow human beings who have been pushed onto the other side of the line. Intensive animal agriculture grew to unforeseen dimensions during the course of the 20th century. Using and abusing other animals is at the very foundation of modern cultures. The presence of these others has simultaneously been rendered invisible. The belief that nature is of no more than instrumental value and that it exists merely to be exploited – or “cultivated” – by the human species is at the core of the environmental crisis of today: a crisis that comes ever closer to those who used to profit from this exploitative relationship.

The problem does not lie in the act of calling a man an animal: by definition we all belong to the animal kingdom. Contemporary science does not recognize the superiority of the species *Homo sapiens* that was assumed by the religion, science and philosophy of the past. In fact the similarities between humans and other species in terms of communication, cognitive capacity and emotions have been verified by numerous fields of scientific research. But looking for similarities also serves as a way to develop a category that views the (western, white, male) human” as the ideal, and thus it can function as a justification for excluding anyone that the ones in power wish to oppress. Consequently ethical norms cannot be based on similarities but on respect for differences and plurality.

Museum of Nonhumanity is a temporary, touring memorial museum that presents the history of the distinction between humans and other animals, and the way that this artificial boundary has been used to oppress human and nonhuman beings.

Museum of Nonhumanity consists of an Archive of Nonhumanity that is presented in the permanent exhibit of the museum, and an extensive programming in which local civil rights and environmental organizations, activists, artists and academics propose paths towards a more sustainable understanding of our shared world.

Museum of Nonhumanity calls for the deconstruction of the categories of animality and humanity in order to enter a new, more inclusive era.

Cécile Kashetu Kyenge, Member of the European Parliament
Opening speech for Museum of Nonhumanity Santarcangelo (22.6.2016)

Thanks to the Mayor, thanks to the Art Direction of the Festival and to the Art Direction of the project being inaugurated today, the *Museum of Non Humanity*, for inviting me here.

Your invitation made me very glad.

I am glad to be here to remember an era that is luckily gone: the times when our country saw me being nominated as the first black minister in the history of the republic. Back then, some people reacted with disbelief. They could not accept that a black woman might represent Italy, and compared that woman to an animal. They threw banana peels and toy animals at that woman.

Those episodes, chronicled in this exhibition as a past example of discrimination that eventually disappeared, bring to mind the discrimination between human and non-human, between human and animal, as a way to indicate someone's unfounded inferiority and to encourage racial hate.

Incredibly, one of the people who most vehemently gave a voice to hate speech, comparing a minister to a sub-human, was the then Vice President of the Senate. Even more incredibly, he was allowed to keep his role, and the Senate itself protected him from trial. Luckily the trial did eventually take place thanks to the Constitutional Court, and that politician got the conviction he deserved.

That historical judgement, together with the endless fight by all the anti-racist movements, allowed us to get to where we are today. All these things that happened at the beginning of this century would be impossible today: any person representing an institution and promoting racial hate would have to resign, because of popular indignation, even before legal intervention.

Today, at last, in our institutions, anyone, whatever their skin colour, their history and background, Italian-born or not, can represent our country.

Those political movements which stoked that season of hate against diversity (seen as a sub-human category) have petered out, and now belong to the pages of history books. Today, for example, we could never revive the dramatic massacre that we accepted for many long years at the beginning of the century on our very own Mediterranean. For years, tens of thousands of migrants from Africa – we will never really know how many – died while trying to flee to Europe, to escape wars,

terrorism, hunger; looking for a future and hoping for a better life, as all living beings have always done for as long as the Earth has existed: very simply, moving to find a better life. Back then, Europe turned a blind eye, forgetting the millions of Europeans who moved to the Americas for centuries, simply looking for hope.

For years, Europe and the whole world just passively looked on as the genocide in the Mediterranean took place, because, in short, nobody thought those were actual human lives, deserving to be rescued, one by one. During those years, xenophobic movements were revived, based on sheer hate of diversity, hate towards those who come from a distant place, towards migrants and refugees, who were blamed as the cause of all the evils in our society.

Tens of thousands of migrants were left to drown in the Mediterranean. Walls and barriers were erected in Europe and in the United States, in an attempt to stop what was perceived as an invasion – but those walls, as has always happened in Earth's history, could not stop migrations. They only trapped the wall builders in their own tall fears – and no future was ever born from fear. Finally, in the third decade of the 21st century, Europe understood that the only viable solution was cooperation and brotherhood between European and African people. Thanks to this new outlook, today we are here, remembering the age of fear as a thing of the past.

It is precisely that cooperation and brotherhood that, as we know, finally allowed us to overcome all forms of racial discrimination based on the human/non-human dichotomy, as described in this museum.

Today, as you know, young Europeans move to Africa to embrace its thousands and thousands of opportunities, and at the same time young Africans move to Europe. This kind of mobility does not generate xenophobia any longer. On the contrary, any xenophobic episode based on the discrimination between human and non-human would be condemned by the citizens first and foremost, even quicker than by laws, and it would have no consensus, because today we are all perfectly aware that a new flare-up of this divergence would doom our planet to self-destruction.

Silvia Modig, Member of the Finnish Parliament
Opening Speech for Museum of Nonhumanity Helsinki (1.9.2016)

We are here today to open a museum that consigns nonhumanity to the place it belongs: to a museum, to history. The theme of this museum could not be more topical. It exposes the thin veneer of civilization and reveals our presumed humanity and enlightenment to be nothing more than an illusion.

I daresay we all condemn genocide and crimes against humanity. We are outspoken advocates of children's rights around the world and we believe in the inalienability of basic human rights. Yet, the next minute we go and buy a hoodie made in a sweatshop with the use of child labour, a hoodie made by victims of oppression who live from hand to mouth, deprived of a childhood, denied a future. With each new hoodie we buy, we contribute to building the prison of their existence.

In a certain sense we have succeeded in our age-old quest to distinguish ourselves from animals: the animal kingdom is impervious to the double standards that we humans practice. Nature is immune to such hypocrisy.

We humans have a paradoxical tendency to see ourselves as superior to nature, as better and wiser. Yet our actions suggest the contrary: many things we do are far less logical and intelligent than most animal behaviour. No other species would systematically destroy its own habitat as we humans do, even though our very survival depends on the planet we are annihilating.

We annually consume more resources than the planet is capable of generating. Earth Overshoot Day arrives earlier and earlier every year. If the entire global population consumed resources as lavishly as the average Finn, we would need three planets to sustain our consumerist frenzy.

Dear friends,

I personally believe that the measure of our society is how well we treat the defenceless and the disadvantaged. We like to assume that we live in a community that looks after its neediest members: children, the elderly, the disabled, and those in need of help and support.

Yet in one respect we betray our true attitude. And that is how we treat animals. Although our dogs and other pets are legally defined as "property", we love them and treat them as members of the family. They have names and personalities. Yet, we feel no flicker of compassion or protectiveness towards the animals that end up on our dinner plates, though they have the same capacity for pain and suffering as the pets we love.

We saw a good example a few days ago when Särkänniemi Amusement Park transferred its dolphins to a Greek zoo. The whole circus was one of Finland's greatest PR debacles, yet it was ultimately more a tragedy than a farce.

It is encouraging to see that public opinion generated enough pressure for the amusement park to close its dolphinarium. The majority of Finns no longer condone the captivity of intelligent animals for the sole purpose of performing circus tricks for our amusement. And, yet, the public debate on the dolphins focused solely on how the amusement park mishandled its communications and whether conditions in the Greek zoo were inferior to the Särkänniemi dolphinarium.

Did the amusement park do the right thing by sending the dolphins to Greece? The greatest injustice already took place in the Gulf of Mexico in 1985, when the pod of dolphins was captured and sold into captivity in the first place. Alongside the original crime, the standard of facilities at the Greek zoo seems a moot point. No matter how well-equipped the zoo might be, the cruelty of the original crime will never be diminished. Would it actually have been more humane to put down these creatures that suffer in captivity rather than fight over the size of pool to which they were transferred? A dolphin belongs in the sea, not in a pool, no matter how large or fancy that pool might be.

The dolphins are a good example of our selective empathy. We similarly have a tendency to categorize people into two camps: "us" and "them" – one superior, the other inferior.

Our actions as a society mirror our values. Finland's actions in the recent refugee crisis revealed something sad and frightening about us. If we treat the weak and needy as "them" rather than "us", we do not truly care about their suffering.

Although a vast number of Finns expressed their support of the refugees by taking action and offering real help, our political leadership – elected by voters in free and fair elections – did the precise opposite. What is worse, the government weakened the status of refugee women and children, already the two most vulnerable groups within the refugee community. If a Finnish child goes missing on the way to school, the child and its family receive instant nationwide empathy – which is admirable. We share news on social media and express our hope that the child will be found unharmed as quickly as possible. But when a refugee child travels alone across Europe in search of asylum, Finnish society offers a cold shoulder. We are

“us”, and they are “them”. Our value as human beings is inalienable, yet the value of a refugee is contingent on the status of budget drafting, election polls, and the overall state of the economy.

As a member of parliament, I receive a large amount of feedback from the Finnish electorate. Recently, a lot of this feedback has concerned refugees. Many critics describe refugees as “animals”, or “apes”. As a politician who defends refugee rights, I am unfailingly addressed as a “stupid cow”. Through the rhetoric we use, we thus relegate certain groups to inferior status. We construct a fictive enemy and then we justify their unfair treatment on the grounds that they these people are “inferior”. Oftentimes this kind of hate speech is also sexist. All female politicians who defend refugees can count on being called “liberal whores”, and many of us receive threats of sexual violence. The rhetoric directed at males is totally different.

The age-old human compulsion to distance ourselves from animals is a paradox. By calling someone a cow, pig, cockroach or monkey, we are implying that this person is inferior, lesser in value, yet in doing so we reveal how our actions are far less logical and intelligent than the behaviour of many animal species. No other species would be foolish enough to systematically and consciously destroy its own habitat as we westerners do, literally compromising our survival by sawing off the branch we are sitting on.

Every year, we consume more resources than the planet is able to produce. Earth Overshoot Day arrives earlier and earlier each year. If the entire global population consumed as much resources as the average Finn, we would need three planets to sustain our consumerist lifestyle.

In conclusion,

The one thing I hope never to see in a museum is our Welfare State. The way I see it, the Welfare State is intrinsically bound up to the basic concept of humanity. The Welfare State is a social contract we have forged together in the belief that we are all equals and all members of society are entitled to the same rights, be they loved ones or complete strangers. Everyone should enjoy the same opportunities, no matter what their background happens to be.

Every child should have the right to an education, and every elderly citizen should be entitled to decent care. Our society is measured by the rights and privileges we share with complete strangers. Finland’s current political leaders – who were elected in a free ballot – have unleashed an unprecedented attack against the Welfare State. They seem to treat people like livestock in the meat industry, as raw material, as mere production expenses and cost overheads. The ageing population is referred to as a “pension time bomb”, parents who look after their children at home “undermine the competitiveness of the Finnish economy” and university researchers who contribute to our intangible welfare “have an adverse impact on employment”.

We are treated as mere pawns in an economic game, and our rights and opportunities are defined our value to the economy, much in the same way as livestock are treated as mere numbers. To quote the president’s spouse, Jenni Haukio, livestock has a price tag that determines how well they are looked after. Seeing people in purely economic terms is yet another way of building a wall between “us” and “them”.

Hopefully this museum will help us understand why it is time to consign nonhumanity to the dustbin of history. I sincerely hope that it will awaken our dulled senses and help us see the true nature of our actions. I would like to thank and congratulate Terike and Laura for this important project and I wish everyone here a thought-provoking experience.

Thank you.

INSTALLATION VIEWS

MUSEUM OF NONHUMANITY
EPÄIHMISSYYDEN MUSEO

Epäihmissyyden museo tarkastelee väkivalloilla piirrettyä häilyvää rajaa eri ihmisryhmät ovat historiallisesti muuttuneet resursseiksi, hyönteisiksi. Museum of Nonhumanity -näyttely on todellisuuden, jossa eläimen ja eronteko on menneisyyttä.

Museum of Nonhumanity is a history of the distinction between animals, and the way that has been used to oppress human. Museum of Nonhumanity is a part of the past.

Epäihmisyys museo tark-
välle piirrettyä häilyvää raj-
eri ihmisryhmät ovat histor-
rajan epäedullisemmalle
muuttuneet resursseiksi, hy-
Museum of Nonhumanity -
todellisuuden, jossa eläimen
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Museum of Nonhumanity is a...
the history of the distinction
animals, and the way that
been used to oppress hu
Museum of Nonhumanity c
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part of the past.

[illegible]

HUMANITY MUSEO

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aa. Paitsi toiset lajit, myös
ian eri vaiheissa joutuneet
puolelle, jossa he ovat
ödykkeiksi tai tuholaisiksi.
Epäihmisyyden museo luo
ja ihmisen välinen ulossulke-

emporary museum presenting
n between humans and other
this imaginary boundary has
man and nonhuman beings.
creates a reality where the
n human and animal becomes



Object

noun

1 A material thing that can be seen and touched:

'he was dragging a large object'

1.1 Philosophy A thing external to the thinking mind or subject.

2 A person or thing to which a specified action or feeling is directed

2.1 A goal or purpose

Oxford

Person

A human being regarded as an individual

1.1 (In legal or formal contexts) an unspecified individual

Oxford Dictionaries



Eläinkokeen tarkoitus

Eläinkokeen saa suorittaa ainoastaan:

1) jos kyseessä on lääkkeiden, elintarvikkeiden tai muiden aineiden ja valmisteiden kehittäminen tai tuotanto sekä niiden laadun, tehokkuuden tai turvallisuuden testaus,

a) ihmisten, eläinten tai kasvien taudin, sairauden ta muun häiriön tai niiden vaikutusten torjumiseksi ehkäisemiseksi, määrittämiseksi tai hoitamiseksi;

b) ihmisten, eläinten tai kasvien elintoimintojen arvioimiseksi, selvittämiseksi, säätämiseksi tai muuntelemiseksi;

2) ympäristön suojelemiseksi;

3) ihmisten, eläinten tai kasvien fysiologisten tilojen taudin, sairauden tai muun häiriön määrittämiseksi arvioimiseksi, selvittämiseksi, säätämiseksi, muuntelemiseksi tai hoitamiseksi;

4) oikeuslääketieteellisessä tutkimustarkoituksessa; t

5) silloin, kun se on välttämätöntä tieteellisen tutkimuksen kannalta.

Sen lisäksi, mitä t momentissa säädetään, saa eläinkokeen suorittaa ihmisten ja eläinten hoitoon ja kokeiden tekemiseen tai koe-eläinten hoitoon tai käyttöön tähtävässä koulutus- tai opetustarkoituksessa, jos kokeen suorittaminen on koulutuksen tai opetuksen kannalta välttämätöntä, eikä sam tarkoitusta voida saavuttaa yhtä tehokkaasti katsotulla audiovisuaalisella tai muulla sopivalla menetelmällä. Sellaista eläinkoetta, johon kuuluu koe-eläimen paaksi luentoon päästäminen, ei saa suorittaa yksinomaan koulutus- tai opetustarkoituksessa.

Suomen laki: Laki koe-eläinteinnasta, 2006

ring the living conditions and other cir-
er or her family, giving birth to a child
f it would cause her significant stress;

been impregnated under the conditions
tion 3 of the 17th Chapter of Penal code,
or 5, or the 3rd subsection of section 6,
e 20th Chapter; (24.7.1998/57)

ime of the impregnation, she is under
rs old, or has given birth to a man

reason to believe that the child will be
e or that it would be a burden to her
r disability; or

s, disorder in
f one or both
ty to take ca

termination of



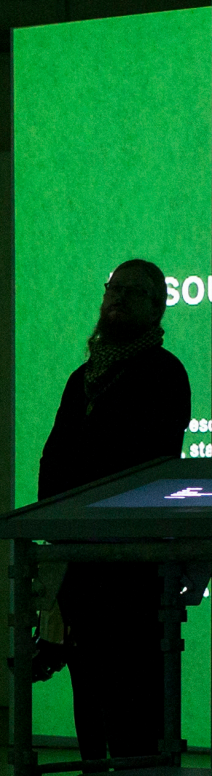


...e that demands a
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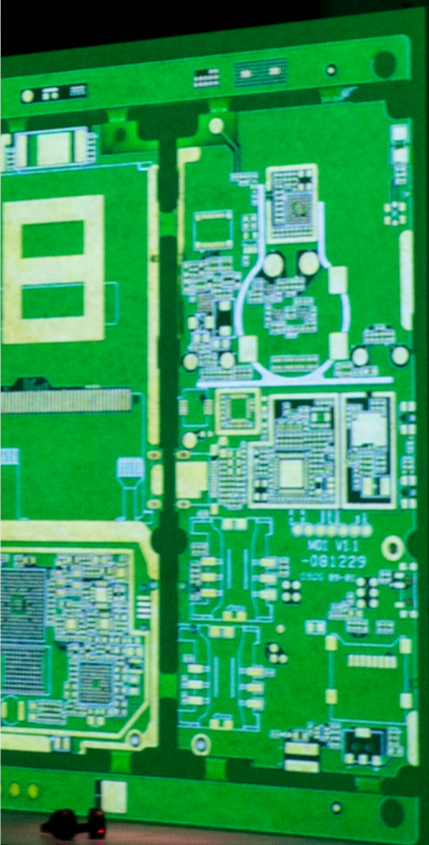
Congo Free State

"The native doesn't like"

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Louis Napoléon Chaltin (1857)
in King Leopold's private army

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ēaneitāt
,elaus



Resource

noun

1 (usually resources) A stock or sum of materials, staff, and other assets that can be drawn on by a person or organization to function effectively

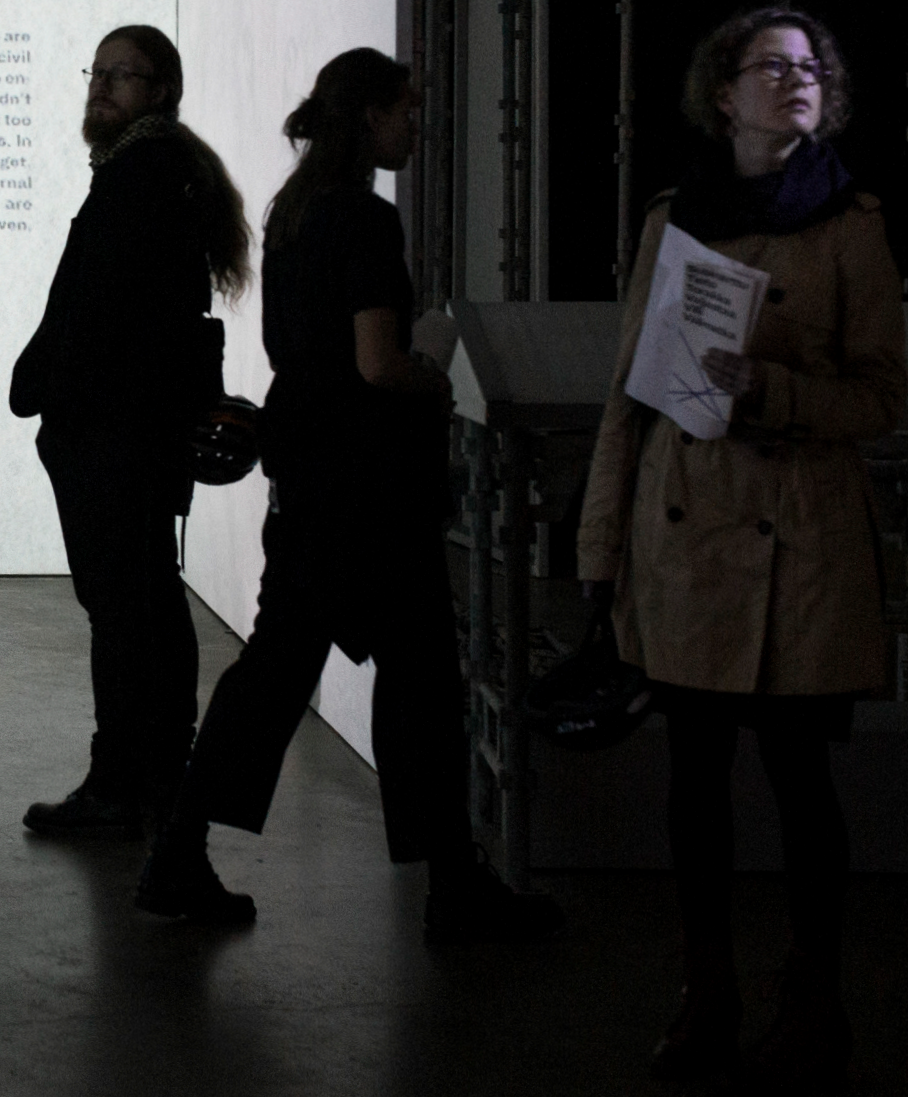
Oxford Dictionaries





ask why does the war here spare those women who are
everyone to represent the most brutal element in the civil
e of sorts, or even very short-sighted, that those who en-
length by merely breeding, shall enjoy impunity? Wouldn't
to take a certain percentage of the enemy's other sex too
esson to the female accomplices of those miserables. In
he-wolf rather than the male that makes a better target,
that the bitch will produce new whelps to bring eternal
roven that the Red Guards in the Finnish civil war are
their women wolf bitches; I venture say she-tigers even,
ne not to shoot down the beasts that harass us?"

0) in Keski-Uusimaa newspaper April 4 1918.





Purity

- 1 Freedom from adulteration or contamination
- 2 Freedom from immorality, especially sexual nature

Oxford Dictionaries

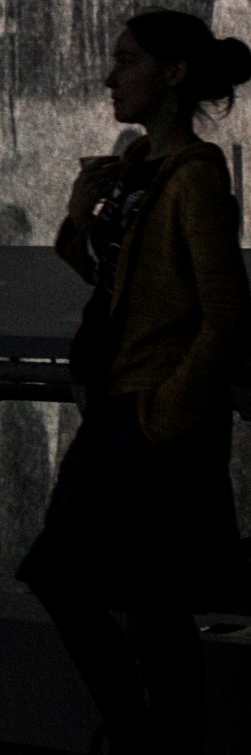
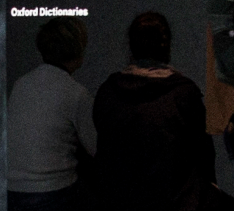
Perttulan tylaämie
valmionsa Emma Hed

Edvin Hedman aloi
kristillista-Elantrop
1907-1912 hän hylki
retuhygieeniseen n

Vuonna 1912 Perttu
ilman asina sääte
heidekkia.

Eurooppalaisittain
esimerkki laitoshoi

manien omaksi
mpää merkity
Elantropin
nnalta. Uusi
i: nyt lähde
u









Inyenzi means cockroach, which is of course demeaning. Originally the word inyenzi had a positive connotation. In its use with the Tutsi rebel movement that devastated Rwanda throughout the 1960s and 1970s. ...Aloys Nkurunziza explained that Inyenzi is the acronym of 'Ingangururugo yamye kubw'ibugenzi.' Ingangururugo was an army division under King Kigeli Rwabugiri, a Tutsi king who ruled Rwanda at the end of the nineteenth century. Hence, Inyenzi means 'a member of Ingangururugo who has committed himself to bravery.' ...More broadly, ingangururugo then means troublemakers. ...Nkurunziza stated that his supporters chose the label, not extremist Hutus, to whom it is attributed in many writings on the 1994 Rwanda genocide.

In the 1960s and 1970s, Inyenzi would attack at night and kill innocent civilians. Then they would rapidly vanish in the countryside or retreat into Burundi, Tanzania, Uganda or Zaire. Due to this ability to terrorize the country and to disappear, the population associated the attackers with cockroaches instead of bravery.

© 2000 Mario Vanney Hogue. Rwanda: Private. Photo: M. Hogue. The Rwanda Genocide.



In the University of Texas Insect Collection
the "Insects Unleashed" project at the University of Texas at
Austin by Julia Gittle, photographed by Alex Wild



Assorted F
public domain
Au



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jakoi
nsa.
svoi,
ssien
us

ihmiset, jotka
n hallitsomalle
. He hyväksyvät
amiset. He ovat
rikollisia. He
saljamme pääsee
iteovat. Arme
sillä kaikki
ikki, jotka j
ia kaikki, j
st hoio



Disgust

noun

[mass noun]

A feeling of revulsion or strong disapproval aroused by something unpleasant or offensive:
'the sight filled her with disgust'
'some of the audience walked in disgust'

Oxford Dictionaries





Anima

1. ilma (elementti)
2. hengitys
3. elämä
4. sielu, henki, elämäns
5. tuuli, tuulenhenkäys

Oxford Latin Dictionary

Immortal soul

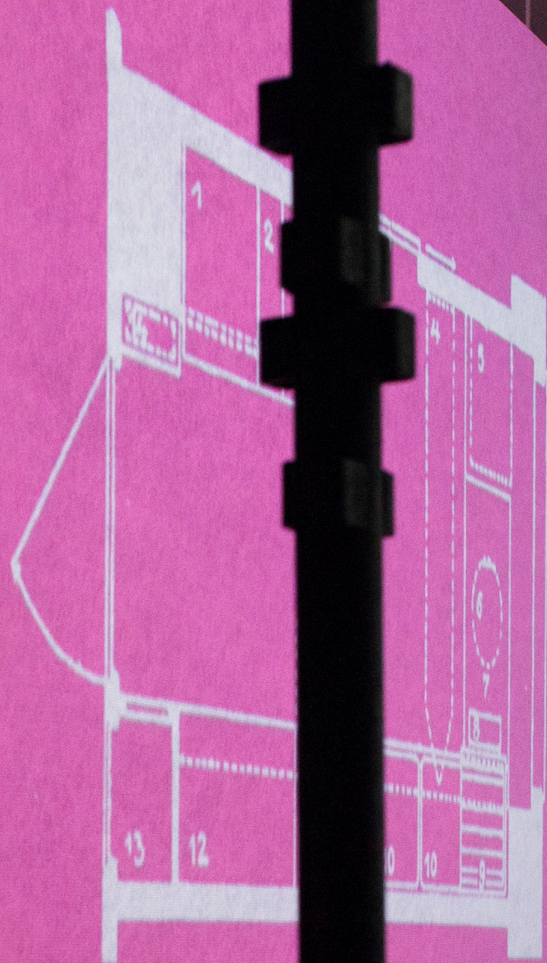
Women and men are
bodily creatures a
human society. For
they rise above the

So when they reco
illusion...

Men and women, st
intellect they surp

Gradum et spes - Pastor

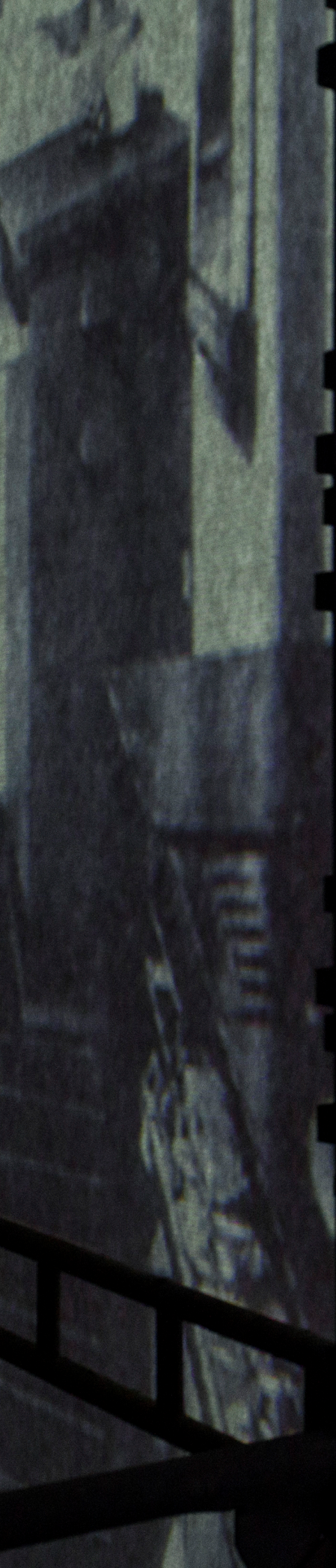
t. niiden sista: runsasti nestettä sisältävä,
erilaisia makuja. Mehevä pihvi.
Kokoja yksilökohtia sisältävä; usko, tukevo
rehevät ruodot.



- 1 GAS STOVE
- 2 COUNTERTOP
- 3 COOK BOX
- 4 FOLD-DOWN IRONING BOARD
- 5 FOOD CUPBOARD

- 6 ALUMINUM STORAGE BINS
- 7 CUPBOARD FOR POTS AND PANS
- 8 DRAIN CLOSET
- 9 HEATER
- 10 PULL-OUT BOARD

- 11 GAS STOVE
- 12 COUNTERTOP
- 13 COOK BOX
- 14 FOLD-DOWN IRONING BOARD
- 15 FOOD CUPBOARD



ut; sillä kaikki liha oli turmellut vaelluksensa maan
nä olen päättänyt tehdä lopun kaikesta lihasta, sillä
aa; katso, minä hävitän heidät ynnä maan."

ha

eläimen (vars. ravinnoksi käytettävä) lihaksisto, lihaskudos.

ihmismaton sanakirja

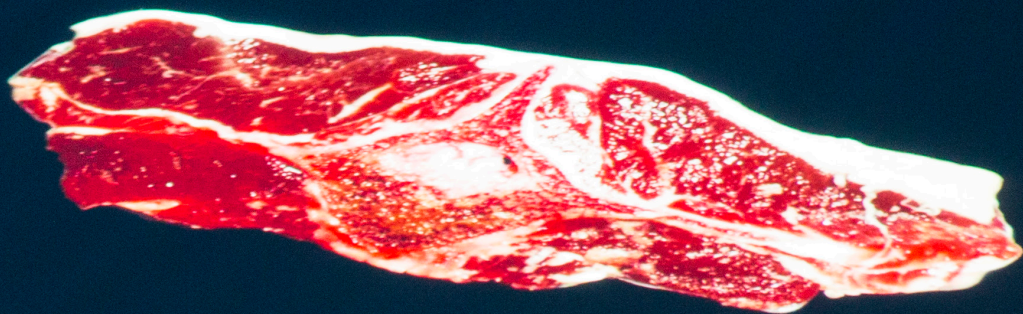


Dis

noun

1 The line
two points

defined boundaries



Distance

noun

1 The length of the space between two points

Oxford Dictionaries



d. The
ime as
s. This
ved by
in, be-
a state

commanders of those S.K. concerned the im-
mense psychological injuries and damages to
their health which that work can have for those
men, even if not immediately, at least later on.
The men complained to me about headaches
which appeared after each unloading. Never-
theless they don't want to change the orders
because they are afraid prisoners called for
that work could use an opportune moment to
flee. To protect the men from those damages, I
request orders be issued accordingly.

The application of gas usually is not underta-
ken correctly. In order to come to an end as
fast as possible, the driver presses the acce-
lerator to the fullest extent. By doing that the

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outside.
into a
d and
nick



opagandaministerin päiväkirja 27.3.1942



2100

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72203-
2222

angille an... sisäänkirjautum...
sä numero, ... orvasi saman tie

uschwitz - Lyhyt h

sisäankkijautumir
orvasi saman tien

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on uusi nimenne.

Distance

noun

length of the sp
oints

Charles

new assignment -
before completely
. To avoid panic
urbances of any
ected to arrange
under their res-
that they will be
ings again after
g proceeds in a
shion. Then they
ll corridor and
room which re-
th. In this room
ars, into which
be lowered from
om. When three-
ople have been
n, the doors are
filled with the
pped down into

on kolme isoa pylvästä, johon tiivistetään
t voidaan laskea kellaritilan ulkopuolelta
kolme-neljäsatat ihmistä on paimennettu
tilaan, ovet suljetaan ja ainetta täynnä
säiliöt pudotetaan alas pylväitä pitkin.
säiliöt osuvat pylväiden pohjaan, niistä va-
u tiettyjä aineita, jotka nukuttavat ihmi-
inuutin kuluessa. Joitakin minuutteja myö-
in ovi aukeaa toiselta puolelta, sieltä
hissi sijaitsee. **Erityisjoukko** (juutalaisia)
ja ruumiiden hiukset ja irrottaa niiltä ham-
(kultapaikkaiset hampaat). On tullut huo-
a, että juutalaiset piilottelevat hampaiden
sa jalokiviä, kultaa, platinaa jne. Sitten
it lastataan hisseihin ja tuodaan **istumä-**
kerrokseen, jossa sijaitsee kymmenen isoa
uunia. (Koska tuoreet ruumiit palavat eri-
hyvin, koko toimenpidettä varten tarvi-
vain 50-100 paunaa koksia.) Koko **homman**
ttavat juutalaiset van **it** eivät enää

at point
name.

iselle vangittiin annettiin sissanki autumil
yhteydessä numero, joka korvasi saman tien

Steinbock - Lyhyt historia.

Schweine-schlachthalle.

ä ei enää ole nimeä: tämä on uusi nimenne.

evi: Hukkuneet ja pelastuneet

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Distance

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simultaneous is not simultaneous

simultaneous is not simultaneous




Animal

Origin

Middle English: the noun from Old English *ænimal*, based on Latin *animalis* 'having breath', from *anima* 'breath'; the adjective via French from Latin *animalis*.

Oxford Dictionaries





Royal Museum for Central Africa

The 1897 International Exhibition [in Brussels] piqued scientific interest in the people and animals of Central Africa, thus King Leopold II decided to build on his promotion of Congo.

At the entrance to Belgium's Museum for Central Africa stands a giant golden statue of a European missionary with an African boy clutching his robes, along with a plaque that reads: "Belgium brings civilization to Congo".

The statue and some of the exhibits inside anger many visitors

Royal Museum for Central Africa

Reuters U.S. 24 February 2014

Display

noun

- 1 A performance, show, or event staged for public entertainment
- 1.1 A collection of objects arranged for public viewing

Oxford Dictionaries



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The 1897 International Conference
[in Brussels] was held
interest in the
imals of Central
Leopold II decided
promotion of Co

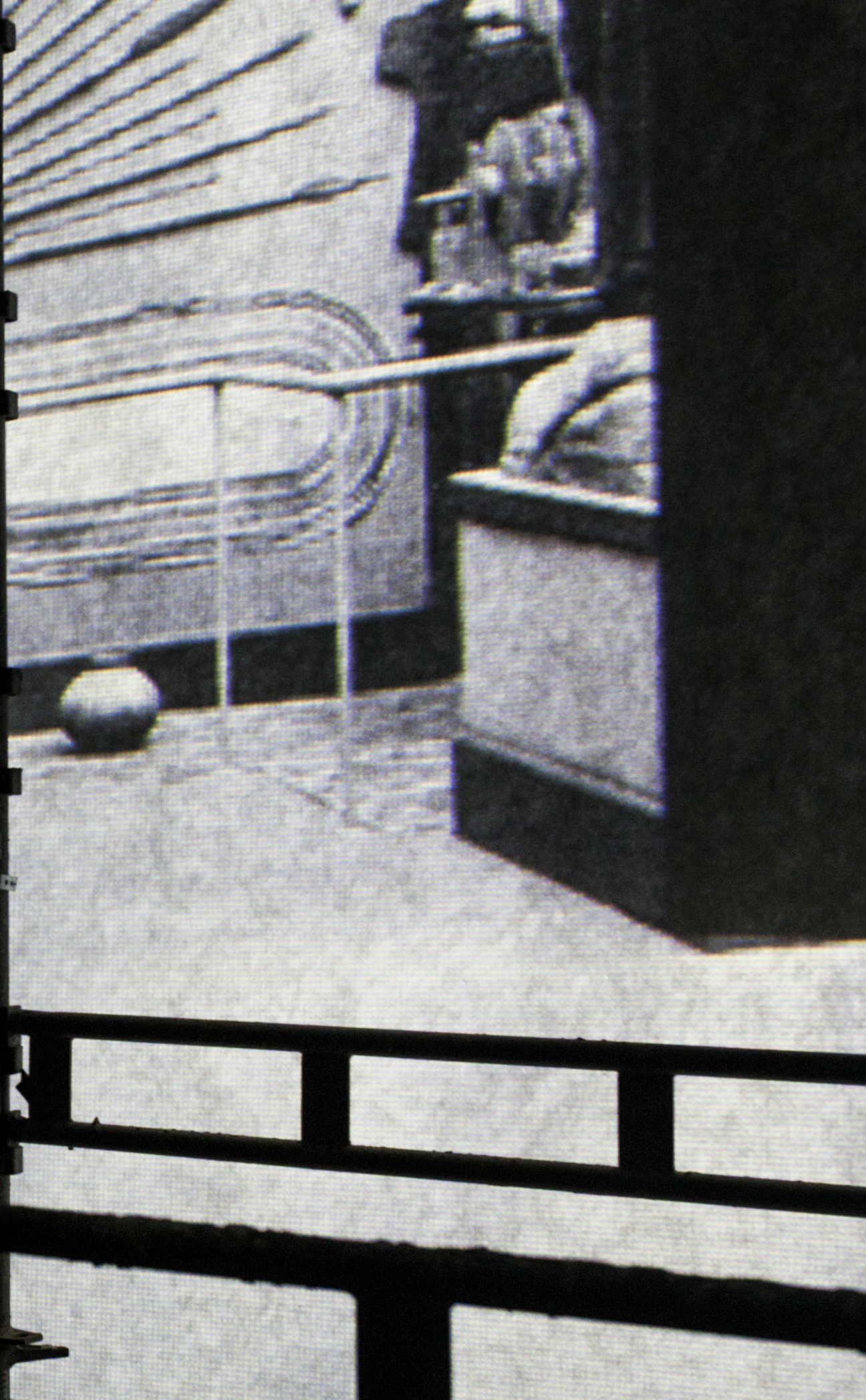
Royal Museum for C



for Central Africa
International Exhibition
unique scientific
people and ani-
Africa, thus King
led to build on his
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"We want to
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"What
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Central Africa

Reuters U







THE ARCHIVE OF NONHUMANITY

60	Person
76	Potentia
95	Monster
96	Resource
110	Boundary
132	Purity
148	Disgust
164	Anima
178	Tender
188	Distance
206	Animal
238	Display

EXPENDITURES under the Appropriation for the Prohibition of the Slave Trade, year 1826.

ACCOUNT SETTLED.	TO WHOM PAID.	
Ayre	Kag & Tyson	Bread, herrings, bray, domes, duck, hardware &c.
	Ditto	Passage of E. A.
	Ditto	Charter of the s
Fredrick Lewis	Fredrick Lewis	Compensation, a Africans, from 400 dollars p Travelling expre Passage from Afr
Wm Beatty, Navy Agent	William H. Beatty	Brandy, whiskey, pearlsh, tea, mustard, por sago, muslin,
	EJ. Coale	Stationery, and a
	S. Laurensen	English porter Navy Agent's con
Wm King, Navy Agent	G. W. Southgate	3 hogsheads Toba 10 barrels flour 3,000 lbs. nails
	R. Rowland	20 barrels pork, a
	F. Smith	100 pair shoes
	R. Owen	1,750 feet pine pla
	R. Lyon & Co.	4 barrels molasses
	F. Ferguson	Harness tub and b
	J.T. Allyn	Hinges and screws
	Wm Ashley	2 sacks salt

of the Slave Trade, in accounts settled in

PURPOSES.					TOTAL
molasses, pork, beef, butter, rice, vinegar, cham-					
tic muslin, seine twine, shoes, leather, tobacco,					
are, earthenware, candles, flannel, handkerchiefs,					
pyres from Africa				\$1,144 93	
boomer Fidelity from Baltimore to Africa				150 00	
				450 00	
					\$ 1,744 93
assistant to the U. States' Agent for captured					
from 15th January, to the 20th December, 1823, at					
per annum				373 33	
ess, from Washington to Norfolk				88 00	
ica to Baltimore				100 00	
					561 33
, vinegar, wine, sugar, molasses, chocolate, soap,					
starch, spices, spoons, pots, candlesticks, lanterns,					
ter, essence of spruce, raisins, candles, barley,					
hospital cots, mattresses, pillows, &c.				1,015 44	
sharpening surgical instruments				18 87	
				24 19	
mission				10 38	
					1,068 80
acco				610 30	
				47 50	
				210 00	
					867 80
and 10 barrels beef				307 50	
				110 62	
nk				33 40	
				48 00	
barrel				8 03	
				6 30	
				5 10	



St. Louis, MO Old Courthouse in 1862. Wikipedia.

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons.

Constitution of the United States,
Article I Section 2

Non-person

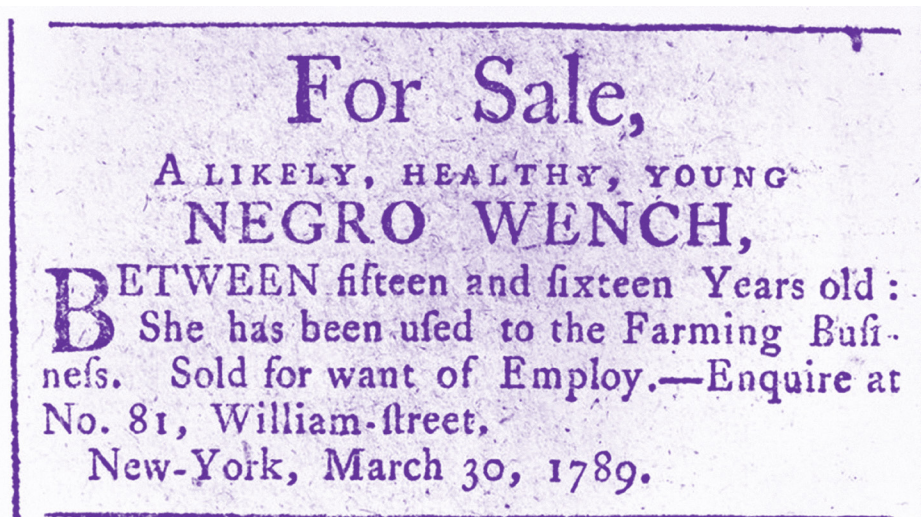
noun

A person regarded as non-existent or unimportant, or as having no rights; an ignored or forgotten person.

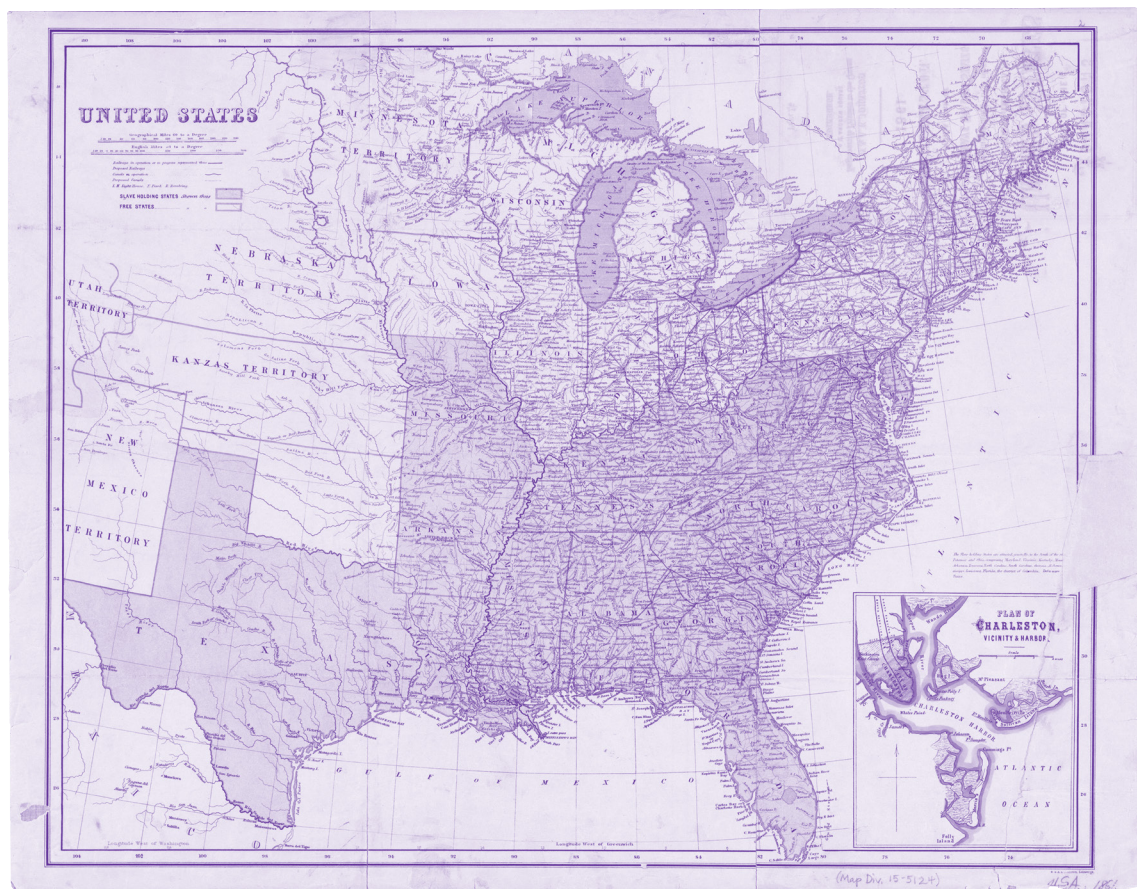
Oxford Dictionaries

A person is juridically classified in two groups: natural persons and juridical persons. The first group refers to a human being, who is an individual being capable of assuming obligations and capable of holding rights. The second group refers to those entities endowed with juridical personality who are usually known as a collective person, social person, or legal entity.

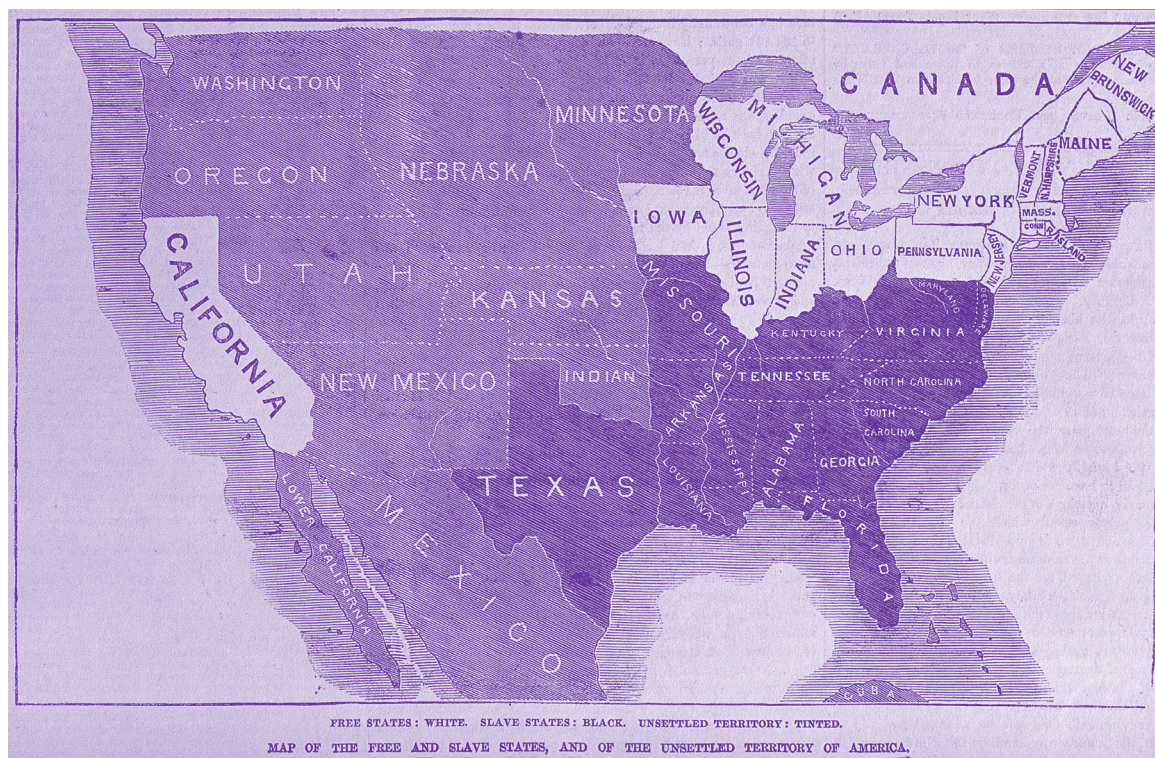
Elvia Arcelia Quintana Adriano: The
Natural Person, Legal Entity or Juridical
Person and Juridical Personality, 2015



Sale in New York. From The New York Public Library



Johnston's map of the United States of North America
1861. From The New York Public Library



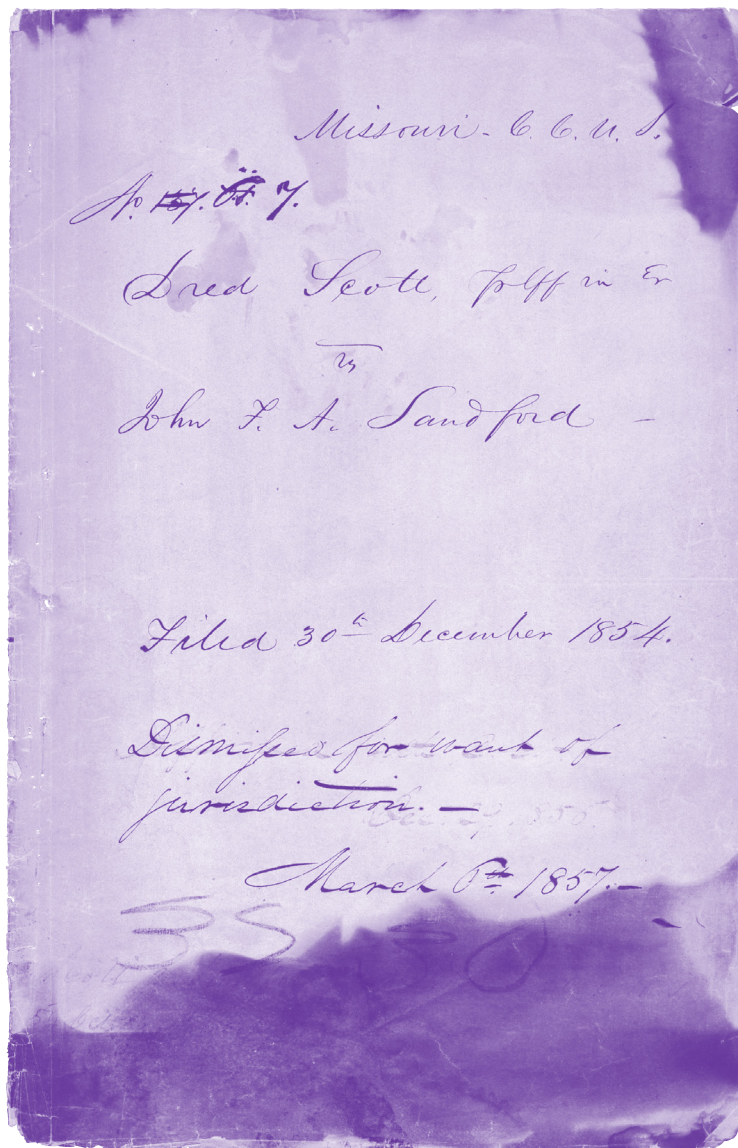
A map of the free and slave states, and of the unsettled territory
of America. Wood engraving. wellcomeimages.org

Thing

noun

- 1 An object that one need not, cannot, or does not wish to give a specific name to.
 - 1.1 (things) Personal belongings or clothing.
- 2 An inanimate material object as distinct from a living sentient being.
 - 2.1 (with adjective) A living creature or plant. 'the sea is the primal source of all living things on earth'
 - 2.2 (with adjective) Used to express one's feelings of pity, affection, approval, or contempt for a person or animal.

Oxford Dictionaries



Cover Sheet Summarizing Disposition of the Dred Scott Case by the U.S. Supreme Court, 1857
U.S. National Archives & Records Administration



Dred Scott - photographed by Fitzgibbon of St. Louis. From The New York Public Library

But the question of whether to count slaves in the population was abrasive. After some contention, antislavery forces gave way to a compromise by which three-fifths of the slaves would be counted as population for purposes of representation (and direct taxation). Slave states would thus be perpetually overrepresented in national politics; provision was also added for a law permitting the recapture of fugitive slaves, though in deference to republican scruples the word slaves was not used.

Encyclopædia Britannica

Doe, 69.—page 2—6

EXPENDITURES under the Appropriation for the Prohibition of the Slave Trade, in accounts settled in the year 1826.

Date of settlement.	ACCOUNT SETTLED.	TO WHOM PAID.	PURPOSES.	TOTAL.
1826, February 22	Ely Ayres - -	King & Tyson - -	Bread, herrings, molasses, pork, beef, butter, rice, vinegar, champagne, domestic muslin, seine twine, shoes, leather, tobacco, duck, hardware, earthenware, candles, flannel, handkerchiefs, &c. - \$1,144 95 Passage of E. Ayres from Africa - 150 00 Charter of the schooner Fidelity from Baltimore to Africa - 450 00	\$1,744 95
April 6	Frederick Lewis - -	Frederick Lewis - -	Compensation, as assistant to the U. States' Agent for captured Africans, from 15th January, to the 20th December, 1825, at 400 dollars per annum - 375 33 Travelling expess, from Washington to Norfolk - 88 00 Passage from Africa to Baltimore - 100 00	561 33
May 12	James Beatty, Navy Agent - -	William H. Beatty - -	Brandy, whiskey, vinegar, wine, sugar, molasses, chocolate, soap, pearlsh, tea, starch, spices, spoons, pins, candlesticks, lanterns, mustard, porter, essence of spruce, raisins, candles, barley, sago, muslin, hospital coats, mattresses, pillows, &c. - 1,013 44 Stationery, and sharpening surgical instruments - 18 87 English porter - 24 19 Navy Agent's commission - 10 38	1,066 08
22	Miles King, Navy Agent - -	Gk W. Southgate - -	5 logsheads Tobacco - 610 30 10 barrels flour - 47 50 3,000 lbs. nails - 210 00	867 80
		W. Rowland - -	20 barrels pork, and 10 barrels beef - -	307 50
		Smith - -	100 pair shoes - -	110 02
		W. Owen - -	1,750 feet pine plank - -	53 40
		Ilyon & Co. - -	4 barrels molasses - -	48 00
		F. Ferguson - -	Harness tub and barrel - -	8 03
		J.T. Allen - -	Hinges and screws - -	6 50
		Wen Ashley - -	2 sacks salt - -	5 50
				1,407 55

Statement showing the expenditure of the appropriation for the prohibition of the slave trade during the year 1826, and an estimate for 1827. From The New York Public Library

DRED SCOTT IN THE SUPREME COURT.

Whether the Supreme Court is the proper tribunal to settle grave political questions in which the rights of the States are involved, has ever been in controversy among the statesmen of the Republic, and it would be hardly proper to say, that it is yet determined, notwithstanding we have the great name and influence of the present Chief Magistrate of the United States in favor of the power of the Court in the premises. There are indications already, that the North, hitherto asserting the power in its broadest sense, is about to change its position, and lead off by Mr. Justice McLean, a dissenting member of the Court, consolidate all of its isms, and organize upon the basis of this another party, which shall struggle again for the control, and as must be the result if successful, the *overthrow of the Republic*.

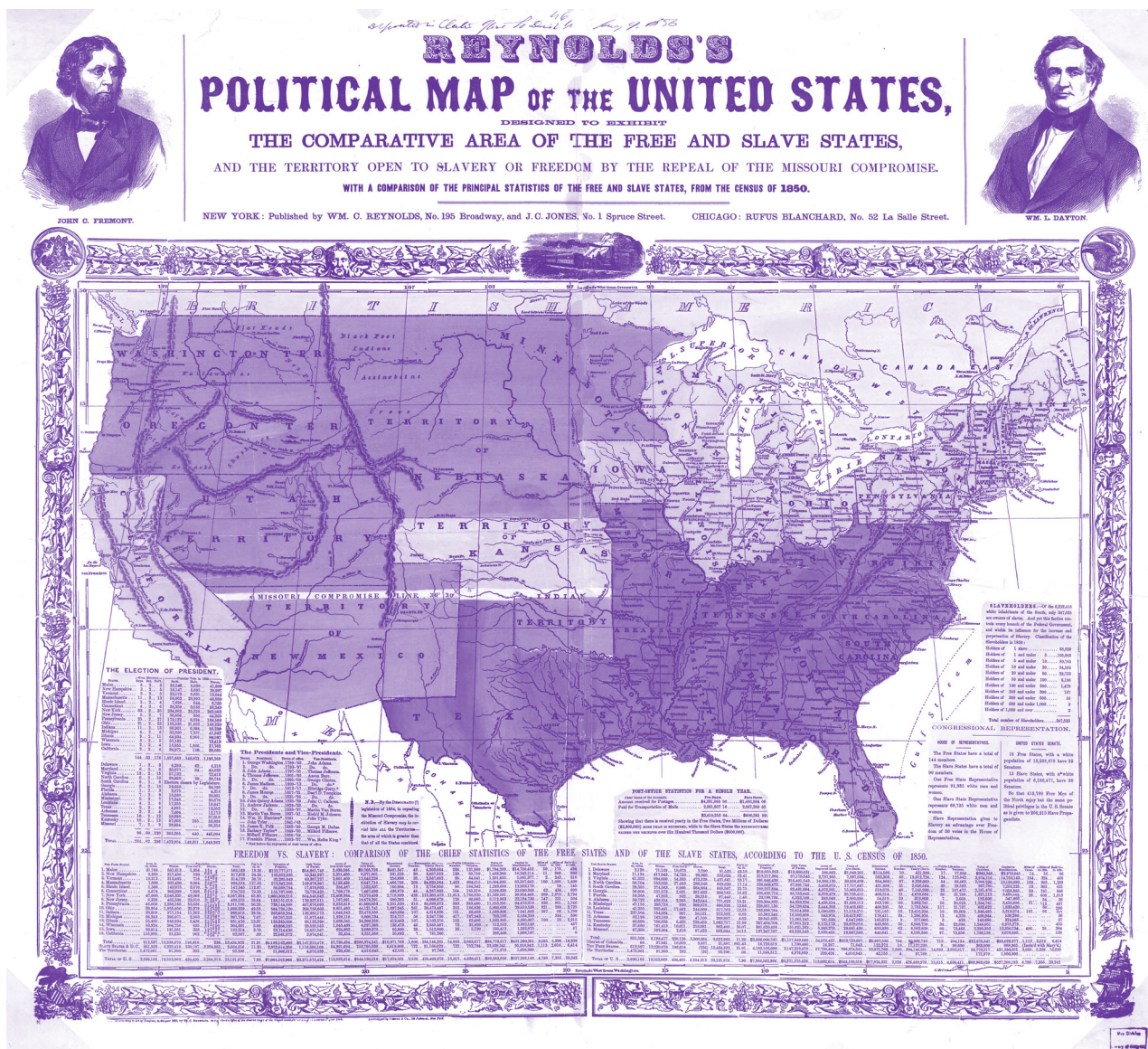
Our prayers, however, are for a different state of things, and may the results of the deliberations, *almost unanimous*, of the gravest, the most learned, and most august tribunal in America and perhaps in the world, prove to be oil thrown upon the turbulent waters of party and fanatical strife, and may the councils of peace and brotherly accord once more be established in the country. Alas that the *wish* should be only ours. The *expectation* is but small indeed.

The decision of the majority of the Court to wit: six Judges (Taney, Wayne, Daniell, Grier, Campbell) out of ten, as read by Chief Justice Taney, and which we append, establishes the following points. (Judge Nelson, in a separate opinion, without touching the question of the Missouri Compromise, held that a slave carried into a free State remained a slave, whenever returning to the place in which his owner resided. Judge Catron, also in a separate opinion, denied the constitutionality of the Missouri Compromise, or the power of Congress to prohibit slavery in the Northwest Territory.)

1. Negroes, whether slaves or free—that is, men of the African race—are not citizens of the United States by the Constitution.

2. The ordinance of 1787 had no independent constitutional force or legal effect subsequently to the adoption of the Constitution, and could not operate of itself to confer freedom or citizenship within the Northwest Territory on negroes not citizens by the Constitution.

3. The provision of the act of 1820, commonly called the Missouri Compromise, in so far as it undertook to exclude negro slavery from and communicate freedom and citizenship to negroes in the northern part of the Louisiana cession, was



"Reynolds's Political Map of the United States" (1856) from the Library of Congress Geography and Map Division

But whatever doubts or opinions may, at one time, have been entertained upon this subject, we are satisfied, upon a careful examination of all the cases decided in the State courts of Missouri referred to, that it is now firmly settled by the decisions of the highest court in the State, that Scott and his family upon their return were not free, but were, by the laws of Missouri, the property of the defendant; and that the Circuit Court of the United States had no jurisdiction, when, by the laws of the State, the plaintiff was a slave, and not a citizen.

U.S. National Archives & Records
Administration:
Transcript of Dred Scott v. Sanford (1857)

IH.

P.C. 1835



Edmonton, August 27th, 1927.

To His Excellency
The Governor-General in Council
Rideau Hall,
Ottawa, Ontario.

Sir:

As persons interested in the admission of women to the Senate of Canada, we do hereby request that you may be graciously pleased to refer to the Supreme Court of Canada for hearing, consideration and adjudication the following constitutional questions:-

1. Is power vested in the Governor-General in Council of Canada, or the Parliament of Canada, or either of them, to appoint a female to the Senate of Canada?
11. Is it constitutionally possible for the Parliament of Canada under the provisions of the British North America Act, or otherwise, to make provision for the appointment of a female to the Senate of Canada?

These questions are respectfully referred for your consideration pursuant to Section 60 of the Supreme Court Act, R.S.C. 1906, Cap.139.

We have the honour to be,

Sir,

Your obedient servants,

(Sgd.) - Henrietta Muir Edwards (Macleod)
 " Nellie L. McClung (Calgary)
 " Louise C. McKinney (Claresholm)
 " Emily F. Murphy (Edmonton)
 " Irene Parlbj (Alix)

Kindly address communications to
Mrs. Emily F. Murphy,
11011-88th Avenue,
Edmonton, Alta.

Red Deer, Ant. Alto

Petition of August 27, 1927, containing the five Alberta women's two questions. The petition was sent to the Department of Justice in September 1927 by the Privy Council Office of Canada. National Archives of Canada



The Famous Five (left to right) Nellie McClung, Louise McKinney, Henrietta Muir Edwards, Emily Murphy, Irene Parlby. Image courtesy of Farm and Ranch Review, January 2, 1930. From edmontonjournal.com

Famous 5, petitioners in the groundbreaking Persons Case, a case brought before the Supreme Court of Canada in 1927 and later decided by the Judicial Council of Britain's Privy Council (1929), Canada's highest court at the time, that legally recognized women as "persons" under British common law. Led by judge Emily Murphy, the group included Henrietta Muir Edwards, Nellie McClung, Louise Crummy McKinney, and Irene Parlby. Together, the five women, who lived in the Canadian province of Alberta, had many years of active work in various campaigns for women's rights dating back to the 1880s and '90s, and they enjoyed a national and, especially in the case of McClung, an international reputation among reformers.

Encyclopædia Britannica



A Woman exchanged for a Ram and Sheep. Page 110.

A woman exchanged for a ram and sheep. Bourne, George (1780-1845). From New York Public Library

Letter from Emily Murphy to the four other women (May 1928).
From: The Nellie McClung Foundation / ournellie.com

Mr. W. Stuart Edwards
Deputy Minister of Justice
Ottawa, Ontario.

11011- 88 avenue
Edmonton, Alberta
Nov. 9. 1927

C.1044
Reference as to the admission
of women to the Senate of Canada.

Dear Sir:-

I have the honor to acknowledge your letter of Nov. 2. 1927, enclosing notice of the inscription of this case for hearing of the Supreme Court of Canada, together with copy of the said order, and a certified copy of the Order-in-Council of the 19th, October, 1927 (P.C. 2034).

Permit me to observe that the notice to "Mrs. Henrietta Muir" should read "Mrs. Henrietta Muir Edwards". Her name, however, is correctly set forth in the certified copy of the Order-in-Council.

We respectfully beg to point out that the question referred to the Supreme Court by the enclosed Order-in-Council is not the one submitted by your petitioners either in word or in meaning and is, in consequence, a matter of amazement and perturbation to us.

Your question as referred to the Supreme Court reads as follows:- "Does the word 'Person' in section 24 of the British North America Act, 1867, include female persons?"

The question your petitioners have submitted under the provisions of Section 60 of the Supreme Court Act is materially and vitally different. It reads :- "Is power vested in the Governor-General of Canada, or the Parliament of Canada, or either of them,

-2-

to appoint a female to the Senate of

In the minute of the Privy Council which you have forwarded General, and to all the Attorney Generals, and to all the Attorney Generals ourselves, we read that "the Ministers of the Crown who have considered the question have expressed the view that male persons only are eligible under the provisions of the British North America Act, 1867."

It was probably the law officers of the Crown, that concerning the exact question of your petition, possibly mislead His Excellency the Governor-General of every province.

In framing their question the law officers were not unmindful of the fact that I have already expressed the opinion publicly that a female was not a 'person' under the Act. For other very excellent reasons, refraining from expressing any of our questions. We, therefore, have forwarded to the Supreme Court of Canada our question, nor a correct interpretation of it requires to be withdrawn.

The petitioners do not object to the omission from the Order-in-Council of the question arises out of the first, and the decision by the Supreme Court. It



Suffragette procession, Oct. 7, 1911. Miss Clemence Houseman, sister of Lawrence Houseman. The first woman imprisoned by the government for refusing to pay her taxes. From The New York Public Library

Canada?"

meeting of the Committee of the
ed to His Excellency the Governor
erals of Canada, as well as to
r states that the law officers of the
on on more than one occasion have
only may be summoned to the Senate
North America Act in that behalf."

injection of this view, as held by
inadvertently misled the ~~Privy~~ Council
ur petitioners, and which must inevit-
ernor General and the Attorney

estions on constitution, your petition-
that the officers of the Crown had
cally, and to various delegations,
der the B.N.A. Act and, for this, and
ined from using the word 'person' in
re reiterate that the citation as
Canada by your Order-in-Council is not
etation thereof, and that accordingly

also respectfully draw your attention
ouncil of the second question, which
particularly in the event of a negative
reads :- "2nd. Is it constitutionally

-3-

possible for the Parliament of Canada, under the provisions of the
British North America Act, or otherwise, to make provision for the appoint-
ment of a female to the Senate of Canada?"

To avoid delay and also the contingency of having to
again appeal on this matter to the Supreme Court, your petitioners, as
so entitled, have further enlarged their enquiry by the submitting of
a third question to His Excellency, the Governor-General for the con-
sideration and adjudication of the Supreme Court of Canada.

In the event of this having not already reached you,
permit us to say that it reads as follows:-

"3. If any statute be necessary to qualify a female to sit
in the Senate of Canada, must this statute be enacted by the Imperial
Parliament, or does power lie with the Parliament of Canada, or the
Senate of Canada?"

Your petitioners were gratified to have the assurances
contained in the above mentioned minute of the ~~Privy~~ Council that the
Honourable the Minister "considers that it would be an act of justice
to the women of Canada to obtain the opinion of the Supreme Court of
Canada upon the point."

Changing the word "point" to "points", we can have no
doubt concerning the kind intent and good will of the Honourable, the
Minister of Justice, and that he, accordingly, will take the necessary
procedure to refer these three important and well-considered questions
on constitution to the Supreme Court of Canada in their original wording
and in their given order.

Mrs. Emily Murphy
11011- 88 ave.
Edmonton.

On behalf of your petitioners,
I have the honor to be, Sir,
Your obedient servant,

Emily F. Murphy.



SUFFRAGETTE PROCESSION. OCT. 7, 1911. KENNEDY J.C.

Suffragette Parade, passing reviewing stand in front of the Public
Library, New York. 1913. From The New York Public Library

DEPARTMENT OF LAW

UNIVERSITY OF PENNSYLVANIA
LAW REVIEW
AND AMERICAN LAW REGISTER

FOUNDED 1852

VOL. { 57 O. S. } DECEMBER, 1908 NUMBER 3
48 N. S.

THE JURISTIC PERSON.—I.

It was probably a mathematician that first conceived the plan of feigning an unreality as a convenient step in the formation of an hypothesis, and then, having established his theory, conveniently let his fiction disappear. The law has been playing with such a fiction for centuries, in the course of which, the fiction, instead of disappearing, as it so conveniently does for the mathematician, has increased in girth and height, and has maintained its ghostly existence, in the face of the anathema of the philosopher and the fiat of the judicial decree. In an evil day the law, like the hospitable Arab, who permitted his camel to shelter his head within the domestic tent, gave shelter to an imaginary person—the *persona ficta*,—then an infant, seemingly of little promise and of precarious tenure of life. It has repaid the hospitality of the law, even as the camel rewarded his master—by making the legal household permanently uncomfortable. The law, awakening to the peril of housing so sturdy an unreality, has smiled uneasily, and said, “You are but a fiction—you do not exist, really,” and then, apparently on the principle of Christian Science, has tried to ignore its existence. But the *persona ficta* will not be ignored. He is a corporation, a collective person, a legal fiction, a convenient factor in legal reasoning, but, real

(131)

132

THE JURISTIC PERSON

or fictitious, he emerges uncannily from every fiat of extinction, much after the fashion of Antaeus who, cast to earth, renewed his vitality.

The corporation too, person or not, has attributes, for we know them as good and bad—they too, are sheep and goats. When they are wronged they set the machinery of the criminal law in motion—when they do wrong, the law is puzzled to find a fiction responsible for a crime, in which, it seems, the actor is not the only one whose hands show traces of guilt. Here, we might think, the law could well end the ghostly fiction by destroying it. But, neither the law nor we have yet arrived there.

Much of the learning that has been built up about the terms “legal fictions,” “fictitious persons,” “entities,” “artificial being” has become cant. A vague connotation belongs to each of these terms which enables the casual user of it to apply it to the correct problem; of the consequences of the application he is ignorant, and there is little or no relation between theory and practice. The most uninformed mind has an idea of capacities, and can even follow the ramifications by which a man by marrying his first cousin, loses some of his second cousins, or becomes second cousin to his own children, but the separation of individual wills from collective wills is a task which even the academic mind has but unsatisfactorily accomplished. Let us see what is here involved. Dobson, Hobson, Jopson and others form a corporation. Each receives stock, Dobson is president, and Hobson secretary. They have a board of directors and own property. Now who owns the property? Dobson, Jopson, *et al.*, or the vague personality connoted by the term corporation. Is it, in fact, a personality? Dobson and the rest own stock, *ergo*, *no property*. The directors do not own it; all the stockholders together cannot alienate it, the corporation can. And the corporation is the sum of the volitions of all the stockholders expressed in unity of action. It is this individual, this aggregate of wills that has aroused all the controversy. What name shall we give it? Person, collective property—*persona ficta*—the name is very nearly a

The Juristic Person. Author George F. Deiser, University of Pennsylvania Law Review And American Law Register. From jstor.org

Some see the Famous 5 as a symbol of modernity, women’s political rebellion and progress, and human rights more generally. Still others have criticized some members of the group as racist and elitist and see their accomplishments as tarnished by associations with the eugenics movement.

Encyclopædia Britannica



Emily Murphy, c. 1910s. Wikipedia

(Ship Opinion)	OCTOBER TERM, 2009	1
Syllabus		
NOTE: Where it is feasible, a syllabus (headnote) will be released, as is being done in connection with this case, at the time the opinion is issued. The syllabus denotes issues that the Court has identified for the reader. See <i>United States v. Detroit Timber & Lumber Co.</i> , 200 U. S. 321, 337.		
SUPREME COURT OF THE UNITED STATES		
Syllabus		
CITIZENS UNITED <i>v.</i> FEDERAL ELECTION COMMISSION		
APPEAL FROM THE UNITED STATES DISTRICT COURT FOR THE DISTRICT OF COLUMBIA		
No. 08–205. Argued March 24, 2009—Reargued September 9, 2009—Decided January 21, 2010		
As amended by §203 of the Bipartisan Campaign Reform Act of 2002 (BCRA), federal law prohibits corporations and unions from using their general treasury funds to make independent expenditures for speech that is an “electioneering communication” or for speech that expressly advocates the election or defeat of a candidate. 2 U. S. C. §441b. An electioneering communication is “any broadcast, cable, or satellite communication” that “refers to a clearly identified candidate for Federal office” and is made within 30 days of a primary election, §441(c)(2)(A), and that is “publicly distributed.” 11 CFR §100.29(a)(2), which, in the case of a candidate for nomination for President . . . means that the communication “refers to a candidate for nomination for President in a State where a primary election is being held within 30 days.” §100.29(a)(3)(6). Corporations and unions may establish a political action committee (PAC) for express advocacy or electioneering communications purposes. 2 U. S. C. §441(b)(2). In <i>McConnell v. Federal Election Comm’n</i> , 540 U. S. 93, 2003–2003, this Court upheld limits on electioneering communications in a facial challenge, relying on the holding in <i>Austin v. Michigan Chamber of Commerce</i> , 494 U. S. 652, that political speech may be banned based on the speaker’s corporate identity.		
In January 2008, appellant Citizens United, a nonprofit corporation, released a documentary (hereinafter <i>Hillary</i>) critical of then-Senator Hillary Clinton, a candidate for her husband’s Presidential campaign. The documentary was broadcast on television and made available through video-on-demand within 30 days of primary elections. Citizens United produced television ads to run on broadcast		

Caption: Corporate Legal Personhood: The United States Supreme Court rules in Citizens United (2010) that limits on any corporate independent expenditures are unconstitutional, ruling as a matter of law, and with no factual record, that independent spending does not lead to political corruption or the appearance thereof. citizen.org
Document: supremecourt.gov

MOSSAD OF NON-DIMENSION

MEASURE OF NON-DIMENSION

PERSON

POTENTIA

Pro-life

Opposing abortion and euthanasia.

Oxford Dictionaries

Life

noun

- 1 [mass noun] The condition that distinguishes animals and plants from inorganic matter, including the capacity for growth, reproduction, functional activity, and continual change preceding death.
- 1.1 Living things and their activity. 'lower forms of life'

Oxford Dictionaries

In order to facilitate the spread of abortion, enormous sums of money have been invested and continue to be invested in the production of pharmaceutical products which make it possible to kill the fetus in the mother's womb without recourse to medical assistance. On this point, scientific research itself seems to be almost exclusively preoccupied with developing products which are ever more simple and effective in suppressing life and which at the same time are capable of removing abortion from any kind of control or social responsibility.

John Paul II: *Evangelium Vitae*
(Gospel of Life), 1995

116 STAT. 926

PUBLIC LAW 107–207—AUG. 5, 2002

Public Law 107–207
107th Congress

An Act

To protect infants who are born alive.

Aug. 5, 2002
[H.R. 2175]

Born-Alive
Infants
Protection Act of
2002.
1 USC 1 note.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the “Born-Alive Infants Protection Act of 2002”.

SEC. 2. DEFINITION OF BORN-ALIVE INFANT.

(a) IN GENERAL.—Chapter 1 of title 1, United States Code, is amended by adding at the end the following:

“§ 8. ‘Person’, ‘human being’, ‘child’, and ‘individual’ as including born-alive infant

“(a) In determining the meaning of any Act of Congress, or of any ruling, regulation, or interpretation of the various administrative bureaus and agencies of the United States, the words ‘person’, ‘human being’, ‘child’, and ‘individual’, shall include every infant member of the species homo sapiens who is born alive at any stage of development.

“(b) As used in this section, the term ‘born alive’, with respect to a member of the species homo sapiens, means the complete expulsion or extraction from his or her mother of that member, at any stage of development, who after such expulsion or extraction breathes or has a beating heart, pulsation of the umbilical cord, or definite movement of voluntary muscles, regardless of whether the umbilical cord has been cut, and regardless of whether the expulsion or extraction occurs as a result of natural or induced labor, cesarean section, or induced abortion.

“(c) Nothing in this section shall be construed to affirm, deny, expand, or contract any legal status or legal right applicable to any member of the species homo sapiens at any point prior to being ‘born alive’ as defined in this section.”.

(b) CLERICAL AMENDMENT.—The table of sections at the beginning of chapter 1 of title 1, United States Code, is amended by adding at the end the following new item:

“E. ‘Person’, ‘human being’, ‘child’, and ‘individual’ as including born-alive infant.”.

Approved August 5, 2002.

LEGISLATIVE HISTORY—H.R. 2175:

HOUSE REPORTS: No. 107–186 (Comm. on the Judiciary).

CONGRESSIONAL RECORD, Vol. 148 (2002):

Mar. 12, considered and passed House.

July 18, considered and passed Senate.

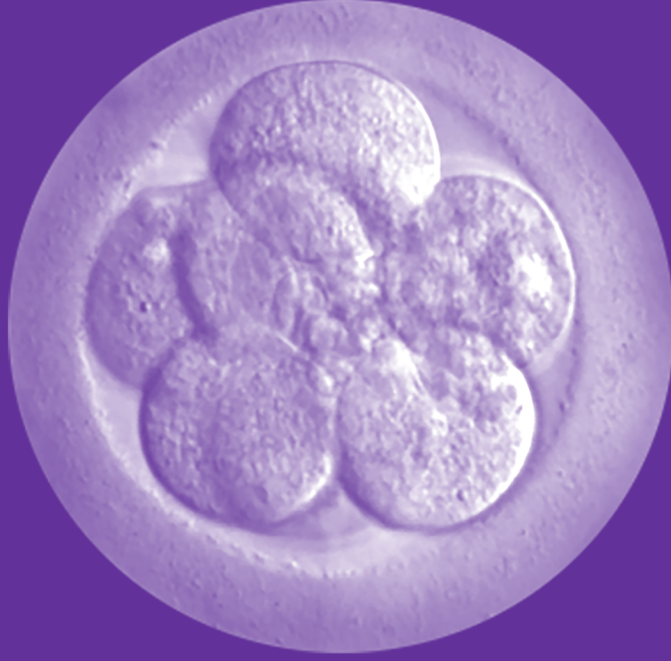
WEEKLY COMPILATION OF PRESIDENTIAL DOCUMENTS, Vol. 38 (2002):

Aug. 5, Presidential remarks.

According to the ruling of this act a pregnancy can be terminated upon a woman's request:

- 1) when continuing the pregnancy or giving birth would pose a danger to her due to her illness, disability, or weakness;
- 2) when, considering the living conditions and other circumstances of her or her family, giving birth to a child and taking care of it would cause her significant stress;
- 3) when she has been impregnated under the conditions referred to in section 3 of the 17th Chapter of Penal code, or in section 1–3, or 5, or the 3rd subsection of section 6, or section 7 of the 20th Chapter; (24.7.1998/572)
- 4) when, at the time of the impregnation, she was under 17 or over 40 years old, or has given birth to more than four children;
- 5) when there is reason to believe that the child would be mentally defective or that it would have or would develop a severe illness or disability; or
- 6) when an illness, disorder in mental capacity, or other such conditions of one or both of the parents severely restricts their ability to take care of the child.

Finnish Law: Law on the termination of pregnancy, 1970



Potentia

I. might, force, power

A Latin Dictionary

'14-day rule' — a legal and regulatory line in the sand that has for decades limited in vitro human-embryo research to the period before the 'primitive streak' appears. This is a faint band of cells marking the beginning of an embryo's head-to-tail axis.

The formation of the primitive streak is significant because it represents the earliest point at which an embryo's biological individuation is assured. Before this point, embryos can split in two or fuse together. So some people reason that at this stage a morally significant individual comes into being.

Nature, 4 May 2016

The least stringent standard would be that benefits can be expected from the human research. A somewhat more stringent standard would be that human research should hold out the prospect of more significant or more reliable benefits than research employing animal models. The most stringent standard would require that the promised benefits of human research be achievable only through research using human gametes and early human embryos.

Ethics Advisory Board: Report and Conclusions – HEW Support of Research Involving Human *In Vitro* Fertilization and Embryo Transfer, 1979

Although the preimplantation human embryo warrants serious moral consideration as a developing form of human life, it does not have the same moral status as an infant or child. This is because of the absence of developmental individuation in the preimplantation embryo, the lack of even the possibility of sentience and most other qualities considered relevant to the moral status of persons, and the very high rate of natural mortality at this stage.

National Institutes of Health: Report of the Human Embryo Research Panel, 1994

Restrictions on research on embryos

The production of embryos exclusively for the purpose of research shall be forbidden.

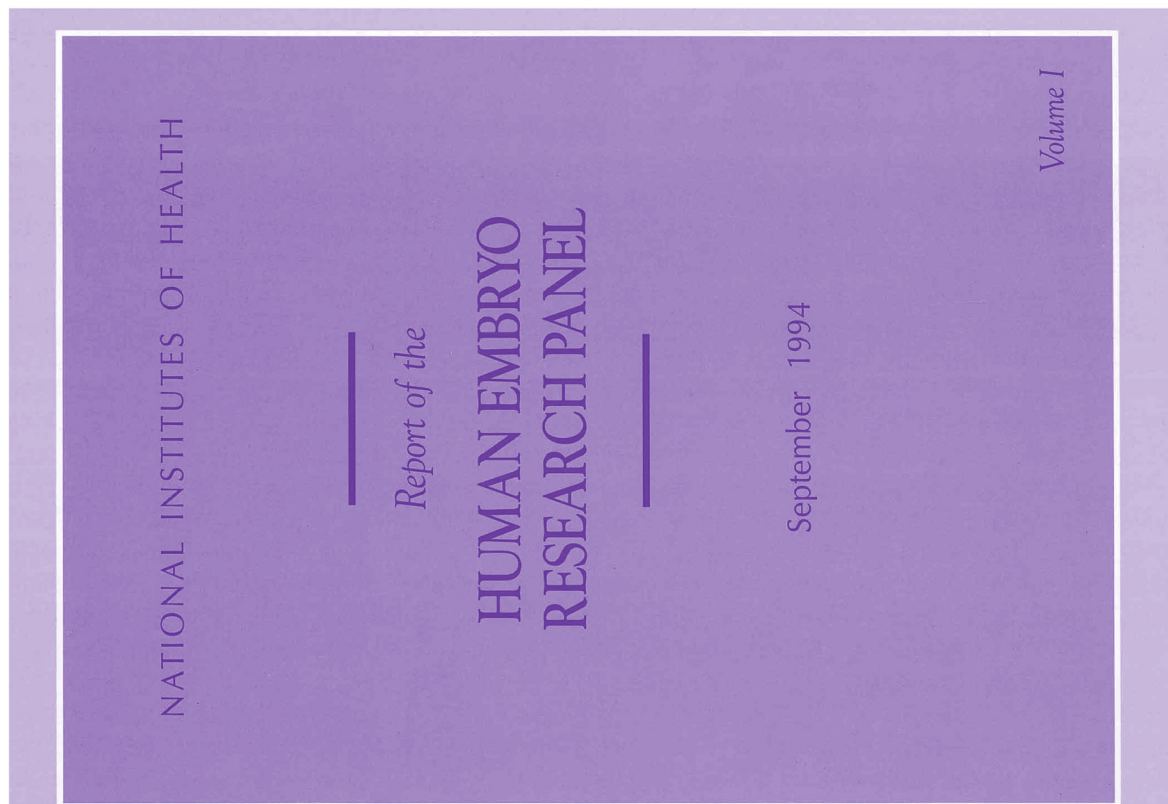
Embryos that have been used for research may not be implanted in a human body or be kept alive for longer than 14 days from their formation, not including any time during which they have been kept frozen.

Research may use embryos that have been stored for up to 15 years, after which the embryos must be destroyed.

Finnish Law: Medical Research Act, 1999



POTENTIAL



THE ARCHIVE OF NONHUMANITY

MUSEUM OF NONHUMANITY



Department of Health & Social Security

REPORT OF THE COMMITTEE OF INQUIRY INTO HUMAN FERTILISATION AND EMBRYOLOGY

Chairman:- Dame Mary Warnock DBE

*Presented to Parliament by the Secretary of State for Social Services
the Lord Chancellor
the Secretary of State for Education and Science
the Secretary of State for Scotland
the Secretary of State for Wales
the Secretary of State for Northern Ireland*

*by Command of Her Majesty
July 1984*

LONDON
HER MAJESTY'S STATIONERY OFFICE
Reprinted 1988
£7.90 net.

Cmd. 9314

Knowledge

noun
[mass noun]

1 Facts, information, and skills acquired through experience or education; the theoretical or practical understanding of a subject.

Oxford Dictionaries

There must be some barriers that are not to be crossed, some limits fixed, beyond which people must not be allowed to go. Nor is such a wish for containment a mere whim or fancy. The very existence of morality depends on it. A society which had no inhibiting limits, especially in the areas with which we have been concerned, questions of birth and death, of the setting up of families, and the valuing of human life, would be a society without moral scruples. And this nobody wants.

Department of Health & Social Security: Report
of the Committee of Inquiry into Human
Fertilisation and Embryology, 1988

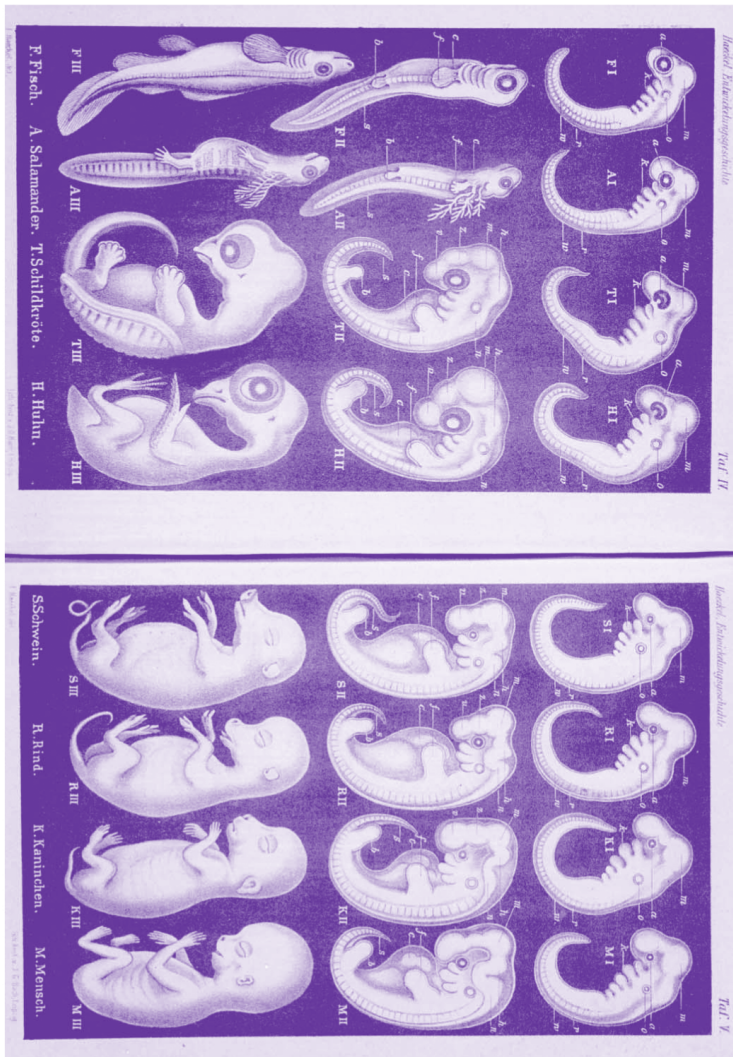
Purpose of animal experiments

(1) Animal experiments may be performed only:

- 1) for the purposes of development or production of medicinal products, foods or other substances and products, where their quality, efficacy or safety is tested in order to combat, prevent, determine or treat a human, animal or plant disease, ill-health or other disorder or their effects;
- a) assess, investigate, regulate or modify the vital functions of humans, animals or plants;
- 2) to protect the environment;
- 3) to determine, assess, investigate, regulate, modify or treat physiological conditions, diseases, ill-health or other disorders in humans, animals or plants;
- 4) in forensic medicine research; or
- 5) when necessary for scientific research.

(2) In addition to the provisions of subsection 1, animal experiments may be performed for the purpose of training or instruction aimed at treating and performing tests on humans and animals or at the care or use of experimental animals, if performing the experiments is absolutely essential for the training or instruction and the same purpose cannot be achieved as efficiently using an audiovisual or other suitable method. Animal experiments involving the setting free of an experimental animal must not be performed solely for the purpose of training or instruction.

Finnish Law: Act on the Use of Animals
for Experimental Purposes, 2006



Double plate illustration showing embryos of fish (F), salamander (A), turtle (T), chick (H), pig (S), cow (R), rabbit (K), and human (M), at "very early", "somewhat later" and "still later" stages, from Ernst Haeckel's *Anthropogenie* published in 1874. Wikipedia

Human being

a culture-bearing primate classified in the genus *Homo*, especially the species *H. sapiens*. Human beings are anatomically similar and related to the great apes but are distinguished by a more highly developed brain and a resultant capacity for articulate speech and abstract reasoning. In addition, human beings display a marked erectness of body carriage that frees the hands for use as manipulative members. Some of these characteristics, however, are not entirely unique to humans. The gap in cognition, as in anatomy, between humans and the great apes (orangutans, gorillas, chimpanzees, and bonobos) is much less than was once thought, as they have been shown to possess a variety of advanced cognitive abilities formerly believed to be restricted to humans.(...)

ON
THE ORIGIN OF SPECIES
BY MEANS OF NATURAL SELECTION,
OR THE
PRESERVATION OF FAVOURED RACES IN THE STRUGGLE
FOR LIFE.

By CHARLES DARWIN, M.A.,
FELLOW OF THE ROYAL, GEOLOGICAL, LINNÆAN, ETC., SOCIETIES;
AUTHOR OF 'JOURNAL OF RESEARCHES DURING H. M. S. BEAGLE'S VOYAGE
ROUND THE WORLD.'

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1859.

The right of Translation is reserved.

Progress
noun

- 1 Forward or onward movement towards a destination.
- 2 Development towards an improved or more advanced condition.

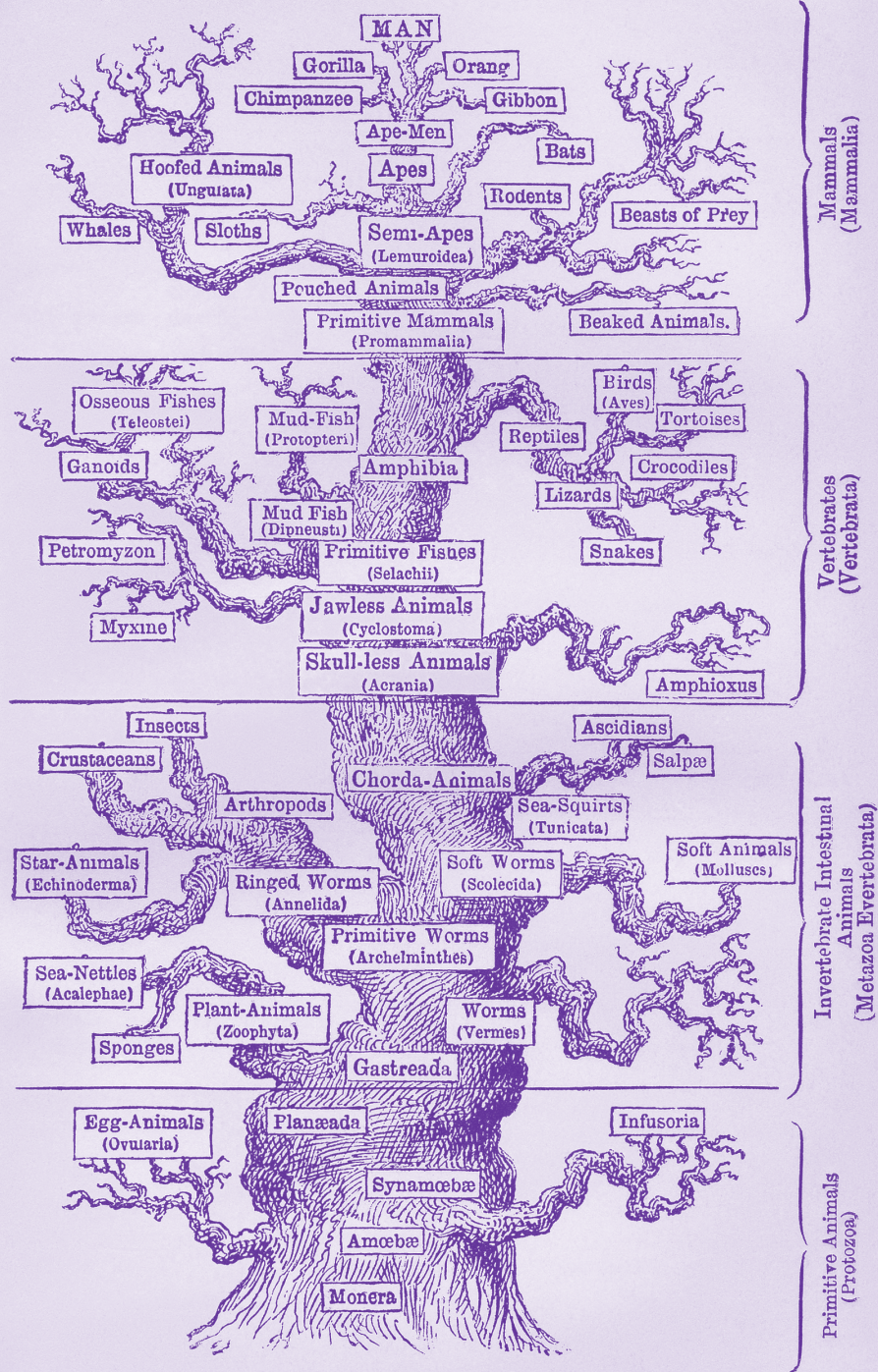
Oxford Dictionaries



HAECKEL'S EVOLUTION OF MAN.

PLATE XV.

PEDIGREE OF MAN.



Ernst Haeckel's Tree of Life from the The Evolution of Man (Published 1879). Wikipedia

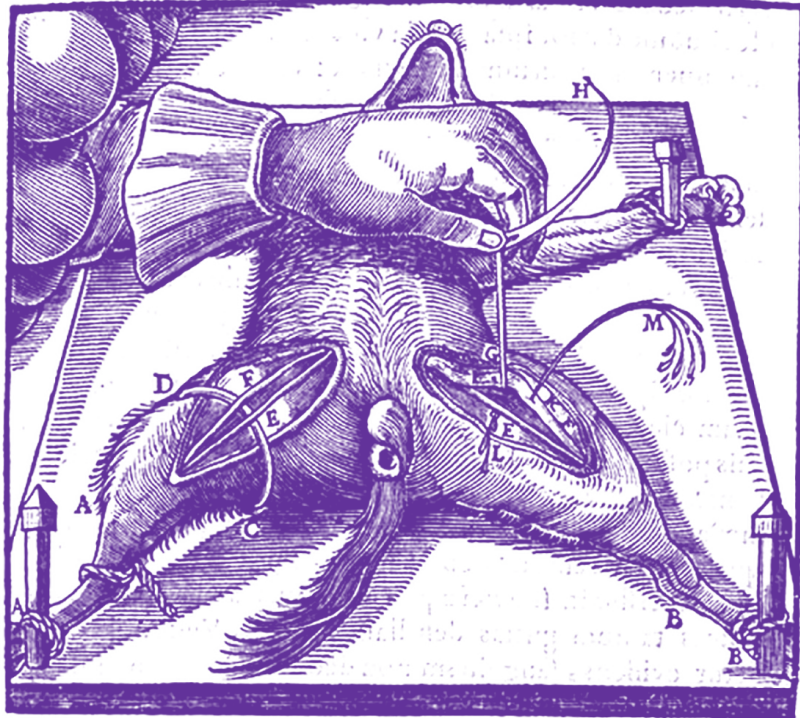
Felroy Walton

The Belmont Report

Ethical Principles
and Guidelines for
the Protection of
Human Subjects
of Research

The National Commission
for the Protection of Human Subjects
of Biomedical and Behavioral
Research

The Belmont Report, 1978.



FIGURÆ EXPLICATIO.

- A. Crus canis dextrum. B. Crus canis sinisterum.
 C. D. Ligatura subiecta arteria & vena, qua femur firmiter constringitur, expressa in dextro crure, ne literarum linearumque confusio in sinistro crure spectatorem posset turbare.
 E. Arteria cruralis. F. Vena cruralis.
 G. Filum quo constricta est vena & est elevata.
 H. Acus, cui filum est traiectum.
 I. Venae pars superior & detumescens.
 K. Venae pars inferior à ligatura intumescens.
 L. Guttae sanguinis, quae, è superiori parte venae vulnerata, sensim distillant.
 M. Ridulus sanguinis, qui, inferiori venae parte vulnerata, continuo exilit.

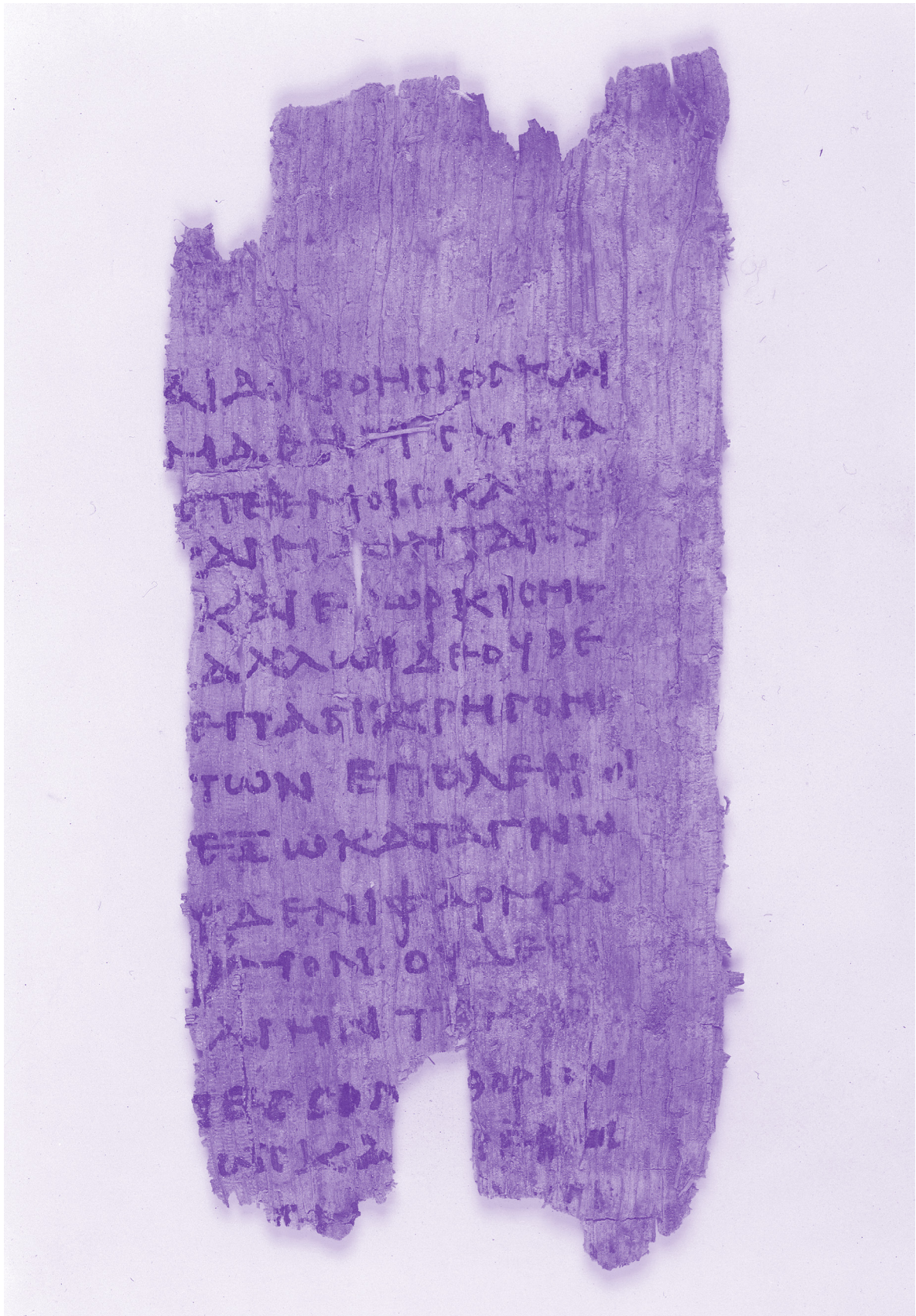
F 2

vero

Vivisection of a dog from J. Walaenius, Epistola Prima
 de Motu Chyli et Sanguinis (1647)
 Dissecting a Robot, Reasonable vegan (2014)

Informed consent

Permission granted in full knowledge of the possible consequences, typically that which is given by a patient to a doctor for treatment with knowledge of the possible risks and benefits.



Fragment of Hippocratic oath on the 3rd-century
Papyrus Oxyrhynchus. Wikipedia

THE NUREMBERG CODE

1. The voluntary consent of the human subject is absolutely essential.
This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved, as to enable him to make an understanding and enlightened decision. This latter element requires that, before the acceptance of an affirmative decision by the experimental subject, there should be made known to him the nature, duration, and purpose of the experiment; the method and means by which it is to be conducted; all inconveniences and hazards reasonably to be expected; and the effects upon his health or person, which may possibly come from his participation in the experiment.
The duty and responsibility for ascertaining the quality of the consent rests upon each individual who initiates, directs or engages in the experiment. It is a personal duty and responsibility which may not be delegated to another with impunity.
2. The experiment must be such as to yield fruitful results for the good of society, unprocurable by other methods or means of study, and not random and unnecessary in nature.
3. The experiment should be so designed and based on the results of animal experimentation and a knowledge of the natural history of the disease or other problem under study, that the anticipated results will justify the performance of the experiment.
4. The experiment should be so conducted as to avoid all unnecessary physical and mental suffering and injury.
5. No experiment should be conducted, where there is an a priori reason to believe that death or disabling injury will occur; except, perhaps, in those experiments where the experimental physicians also serve as subjects.
6. The degree of risk to be taken should never exceed that determined by the humanitarian importance of the problem to be solved by the experiment.
7. Proper preparations should be made and adequate facilities provided to protect the experimental subject against even remote possibilities of injury, disability, or death.
8. The experiment should be conducted only by scientifically qualified persons. The highest degree of skill and care should be required through all stages of the experiment of those who conduct or engage in the experiment.
9. During the course of the experiment, the human subject should be at liberty to bring the experiment to an end, if he has reached the physical or mental state, where continuation of the experiment seemed to him to be impossible.
10. During the course of the experiment, the scientist in charge must be prepared to terminate the experiment at any stage, if he has probable cause to believe, in the exercise of the good faith, superior skill and careful judgement required of him, that a continuation of the experiment is likely to result in injury, disability, or death to the experimental subject.

[“Trials of War Criminals before the Nuremberg Military Tribunals under Control Council Law No. 10”, Vol. 2, pp. 181-182. Washington, D.C.: U.S. Government Printing Office, 1949.]

GERMAN GUIDELINES ON HUMAN EXPERIMENTATION 1931

The following guidelines for therapeutic and scientific research on human subjects, which are thought to be the first of their kind, were published originally as a Circular of the Reich Minister of the Interior dated February 28, 1931. The guidelines remained in force until 1945, but were not included in the Reich Legislation validated at the end of World War II. It is interesting to note the disjunction between the guidelines and the practice of the Nazi researchers.

1. In order that medical science may continue to advance, the initiation in appropriate cases of therapy involving new and as yet insufficiently tested means and procedures cannot be avoided. Similarly, scientific experimentation involving human subjects cannot be completely excluded as such, as this would hinder or even prevent progress in the diagnosis, treatment, and prevention of diseases.

The freedom to be granted to the physician accordingly shall be weighed against his special duty to remain aware at all times of his major responsibility for the life and health of any person on whom he undertakes innovative therapy or performs an experiment.

2. For the purposes of these Guidelines, “innovative therapy” means interventions and treatment methods that involve humans and serve a therapeutic purpose, in other words that are carried out in a particular, individual case in order to diagnose, treat, or prevent a disease or suffering or to eliminate a physical defect, although their effects and consequences cannot be sufficiently evaluated on the basis of existing experience.

3. For the purposes of these Guidelines, “scientific experimentation” means interventions and treatment methods that involve humans and are undertaken for research purposes without serving a therapeutic purpose in an individual case, and whose effects and consequences cannot be sufficiently evaluated on the basis of existing experience.

4. Any innovative therapy must be justified and performed in accordance with the principles of medical ethics and the rules of medical practice and theory.

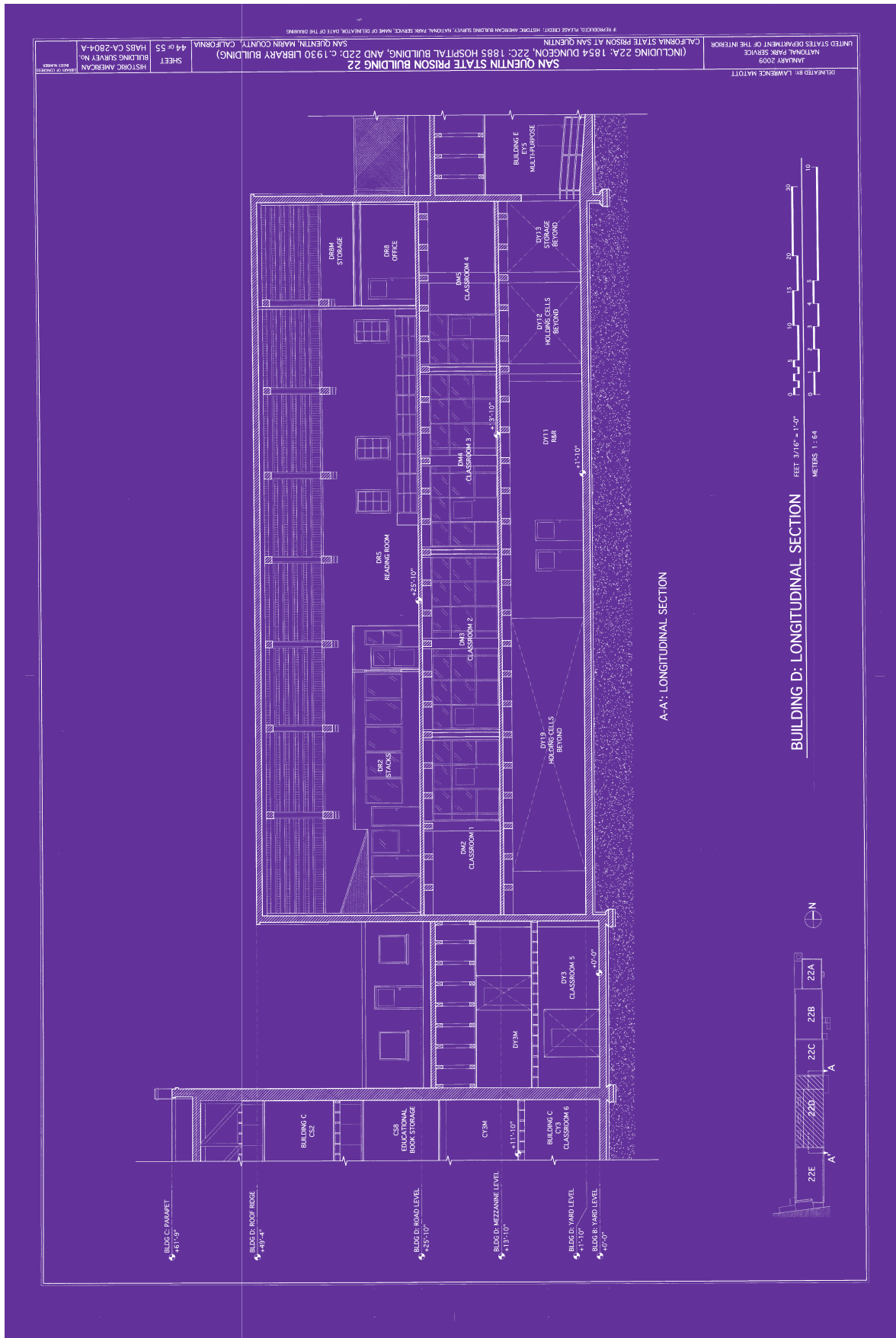
In all cases, the question of whether any adverse effects which may occur are proportionate to the anticipated benefits shall be examined and assessed. Innovative therapy may be carried out only if it has been tested in advance in animal trials (where these are possible).

5. Innovative therapy may be carried out only after the subject or his legal representative has unambiguously consented to the procedure in the light of relevant information provided in advance. Where consent is refused, innovative therapy may be initiated only if it constitutes an urgent procedure to preserve life or prevent serious damage to health and prior consent could not be obtained under the circumstances.

6. The question of whether to use innovative therapy must be examined with particular care where the subject is a child or a person under 18 years of age.

German Guidelines for Human Experimentation.
From Encyclopedia of Bioethics

A Vegan Skeptic in the Anthropocene, We godless
animals: Cartesian Madness & the Evil Demon



Interior building details of Building B, Room B-003- wood columns and kickers; southeasterly - San Quentin State Prison, Building 22, Point San Quentin, San Quentin, Marin County, CA. By Hicks, Robert A. Wikipedia



Building D- Longitudinal Section - San Quentin State Prison, Building 22, Point San Quentin, San Quentin, Marin County, CA. Wikipedia



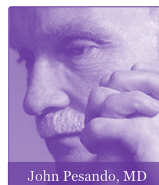
Florence Nightingale



Nancy Olivieri, MD



Maurice Pappworth



John Pesando, MD



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Children Victimized

1913

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Stanley

on at San Quentin Prison for forty years, performed a

periments — which were eugenics in nature — on

ocused on rejuvenating their masculinity through two

n, and by implanting them with “testicular substances”

in some cases, livestock., including, testicular implant

at the decline of white, masculine vigor would lead to a

es of the country.

Stanley was imbued with eugenic ideas; he was afraid that “undesirables” would

reproduce faster than “superior” people — i.e., white Christians — and would flood

society with their “defective” genes. Bv reinvigorating aging white men. and by

A screenshot of the AHRP website

Monster

To be sacred is to remain in place. To break out, to cross boundaries, is to open the world to the threat of chaos, to commit transgression. Associated with this worldview is the notion that the mixing of realms is the result of evil influence and leads to monsters, hybrids, and uncleanness.

Encyclopædia Britannica

MUSEUM OF NON-HUMANITY

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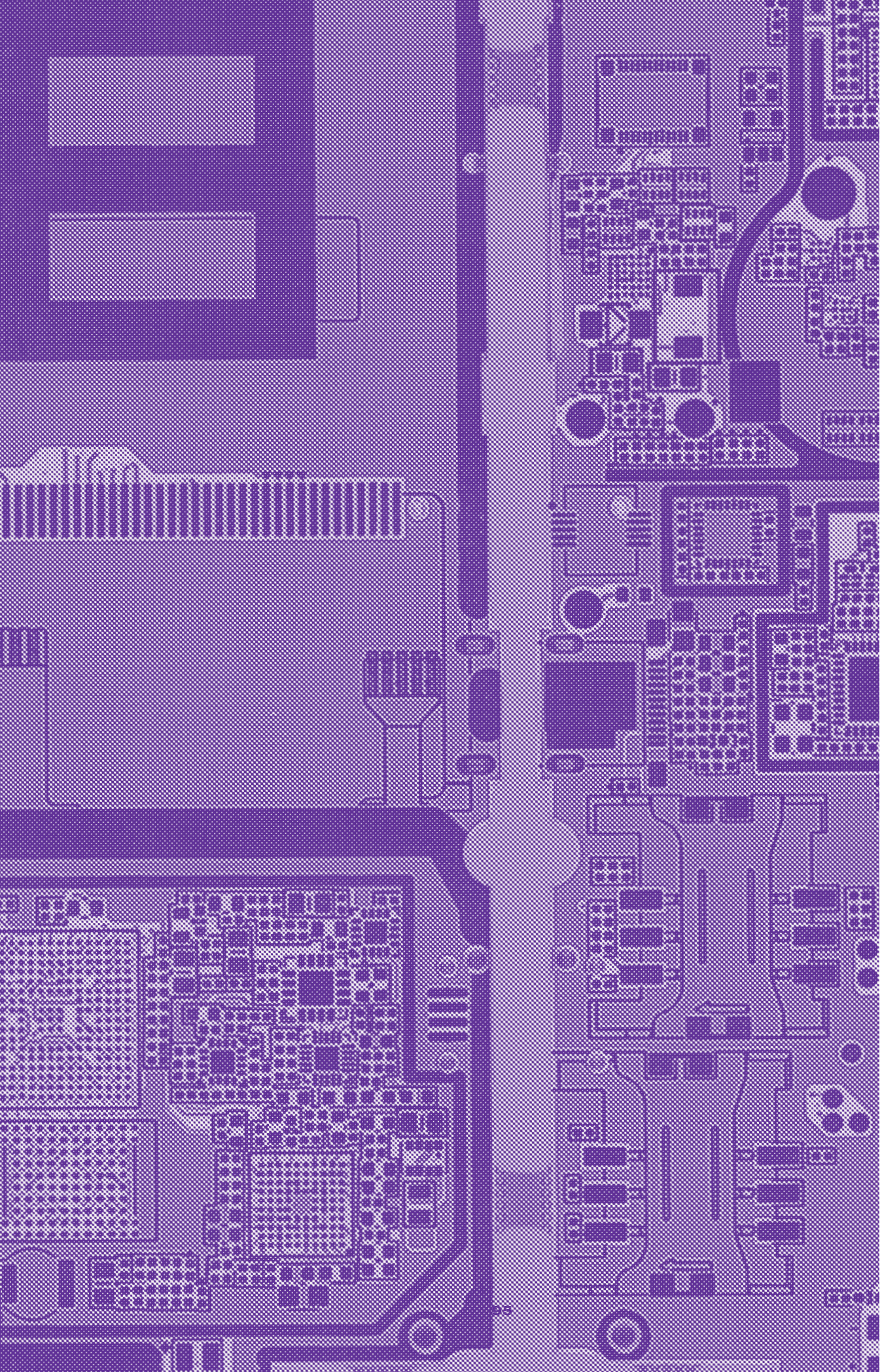
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RESOURCE



Savage
adjective

- 1 (Of an animal or force of nature) fierce, violent, and uncontrolled.
1.1 Cruel and vicious; aggressively hostile.
2 (Of something bad or negative) very great; severe.
3 (Chiefly in historical or literary contexts) primitive; uncivilized.
3.1 (Of a place) wild-looking and inhospitable; uncultivated.

Oxford Dictionaries

Harness
verb
[with object]

- 1 Put a harness on (a horse or other draught animal).
2 Control and make use of (natural resources), especially to produce energy.

Oxford Dictionaries

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RESOURCE

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Congo Free State

It was created in the 1880s as the private holding of a group of European investors headed by Leopold II, king of the Belgians.

At the Berlin West Africa Conference of 1884–85, its name became the Congo Free State, and European powers recognized Leopold as its sovereign.

It was the world's only private colony, and Leopold referred to himself as its "proprietor."

Encyclopædia Britannica

The subject that calls us together today is one that demands a first place in the attention of friends of humanity. To open to civilisation the only part of our globe where she has not yet penetrated, to pierce the darkness that envelops entire populations, is, I may venture to say, a crusade worthy of this century of progress...

I should be happy if Brussels became in some sort the general quarters of this civilising movement.

...and, with the authority that you have, decide in common on the ways to follow and the means to employ to plant finally the standard of civilisation on the soil of Central Africa...

...to suppress the slave-trade in the interior of Africa...

Leopold II: The speech in the Geographical Conference in 1876, *Leopold II (1835–1909), King of Belgium*

I was anxious to see to what extent the natives had 'adopted the fostering care' of your Majesty's 'benevolent enterprise' (?), and I was doomed to bitter disappointment. ...they everywhere complain that their land has been taken from them by force; that the Government is cruel and arbitrary, and declare that they neither love nor respect the Government and its flag. Your Majesty's Government has sequestered their land, burned their towns, stolen their property, enslaved their women and children, and committed other crimes too numerous to mention in detail.

An open letter to king Leopold II by George Washington Williams in 1890. *George W. Williams (1849–1891), African American historian, clergyman and lawyer*

Of the imports going into the Congo something like 80% consisted of articles which were remote from trade purposes. Yet, the Congo was exporting increasing quantities of rubber and ivory for which, on the face of import statistics, the natives were getting nothing or next to nothing. How, then, was this rubber and ivory being acquired? Certainly not by commercial dealing. Nothing was going in to pay for what was coming out.

E.D. Morel's notion (in: Adam Hochschild: *King Leopold's Ghost*, Edmund Dene Morel (1873–1924), *English journalist and author who campaigned against slavery in Congo, pacifist*

...Mr. Herbert Samuel felt bound to admit that the Congo State had 'suppressed the Arab slave-trade.' How can the State that put end to the abominable slave trade, whose horrors were described by Livingstone, Schweinfurth and others, and which had gone on unsailed for generations, be described by any fair minded man as a slave State?

The Congo Independent State is not a slave State, there are no slaves therein, every man is free.

...any labour performed by blacks in and for Congo state is paid for, and secondly, that to draw up a scheme by which the black race can be made to work without pressure or compulsion in some form or other is beyond the powers of human ingenuity.

If Mr Morel has some golden rule for making the negroes work voluntarily, he should not keep it secret.

D.C. de Kavanagh-Boulger: The Congo state is NOT a slave state, 1903 *Demetrius Charles Boulger (1853–1928), author, wrote articles for instance for Encyclopædia Britannica*

The native doesn't like making rubber. He must be compelled to do it.

Force Publique officer Louis Chaltin's journal 16 July 1892, Louis Napoléon Chaltin (1857–1933), *Belgian army officer in King Leopold's private army in Congo*

I made war against them. One example was enough: a hundred heads cut off, and there have been plenty of supplies at the station ever since. My goal is ultimately humanitarian. I killed a hundred people... but that allowed five hundred others to live.

Force Publique officer Georges Bricusse's journal June 11 1894, Georges Bricusse (1866–1896), *Belgian army officer in King Leopold's private army in Congo*

To prove that he had not wasted bullets—or, worse yet, saved them for use in a mutiny—for each bullet expended, a Congolese soldier of the Force Publique had to present to his white officer the severed hand of a rebel killed. Baskets of severed hands thus resulted from expeditions against rebels. If a soldier fired at someone and missed, or used a bullet to shoot game, he then sometimes cut off the hand of a living victim to be able to show it to his officer.

Adam Hochschild: *King Leopold's Ghost*, 1998

Cut off hands - that's idiotic. I'd cut off all the rest of them, but not hands. That's the one thing I need in the Congo.

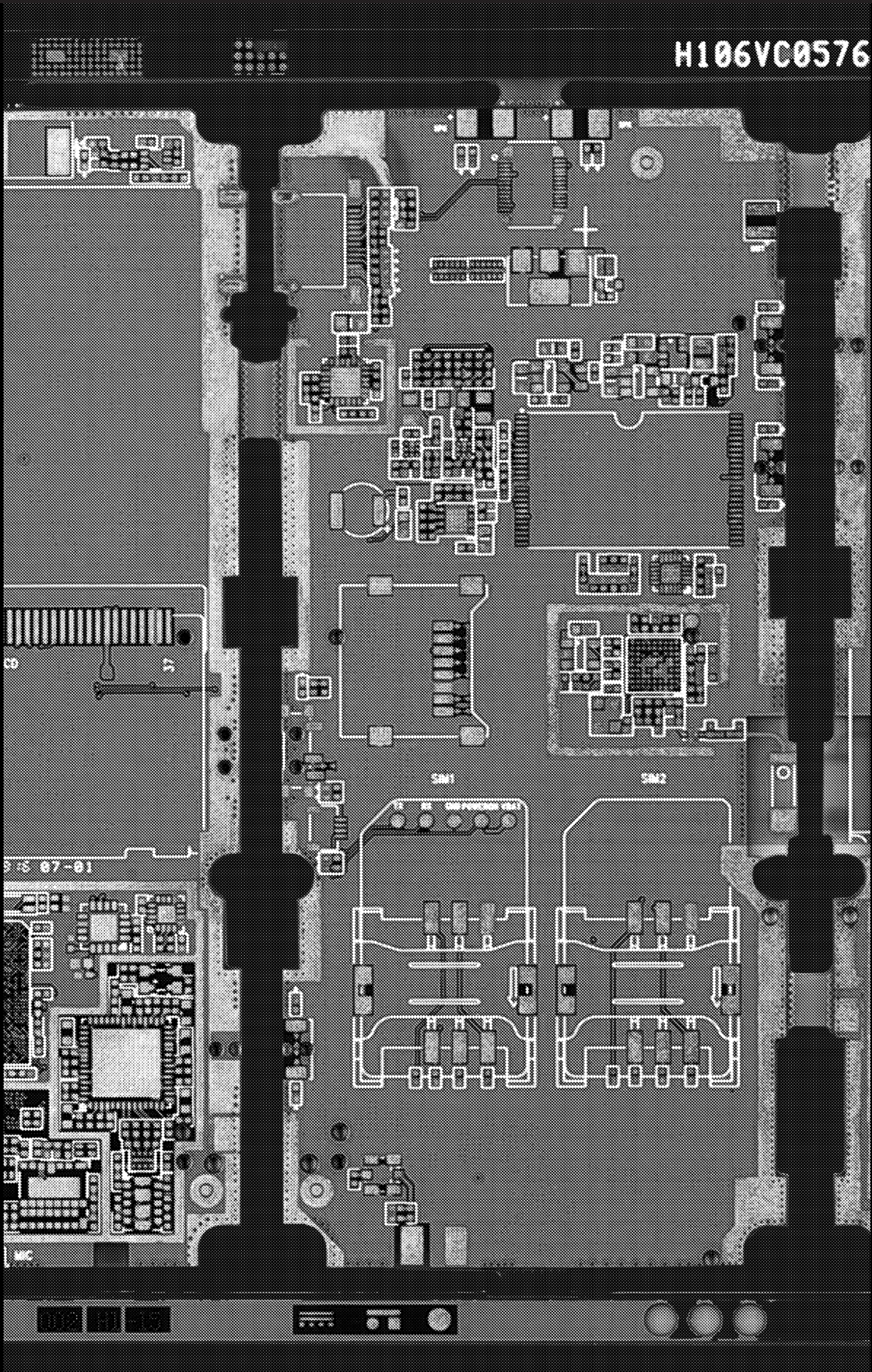
Adam Hochschild: *King Leopold's Ghost*, 1998, *King Leopold II (1835–1909), King of Belgium, and the honorary president of Aborigines Protection Society*

It was most interesting, lying in the bush and watching the natives quietly at their day's work... I opened the game by shooting one chap through the chest, he fell like a stone...

William Stairs' journal, September 9 1887, *William Grant Stairs (1863–1892), Canadian-British explorer, soldier*

"Exterminate all the brutes!"

Mr. Kurtz in *Heart of Darkness* by Joseph Conrad, 1899, *Joseph Conrad (1857–1924), Polish-British writer who travelled Africa*



Industrial Revolution

The main features involved in the Industrial Revolution were technological, socioeconomic, and cultural. The technological changes included the following: (1) the use of new basic materials, chiefly iron and steel, (2) the use of new energy sources, including both fuels and motive power, such as coal, the steam engine, electricity, petroleum, and the internal-combustion engine, (3) the invention of new machines, such as the spinning jenny and the power loom that permitted increased production with a smaller expenditure of human energy, (4) a new organization of work known as the factory system, which entailed increased division of labour and specialization of function, (5) important developments in transportation and communication, including the steam locomotive, steamship, automobile, airplane, telegraph, and radio, and (6) the increasing application of science to industry. These technological changes made possible a tremendously increased use of natural resources and the mass production of manufactured goods.

Encyclopædia Britannica



Tantalum. Wikimedia commons

Natural resource

plural noun

Materials or substances occurring in nature which can be exploited for economic gain.

'the sustainable use of natural resources'

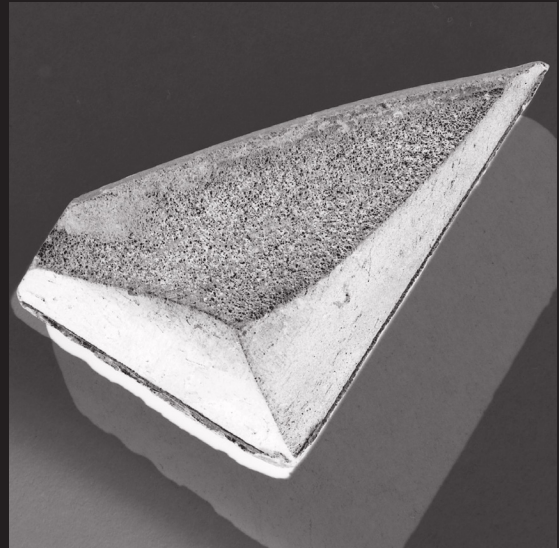
Oxford Dictionaries

Resource

noun

- 1 (usually resources) A stock or supply of money, materials, staff, and other assets that can be drawn on by a person or organization in order to function effectively.

Oxford Dictionaries



Tantalum. Wikimedia commons

Colonia

(lat.)

Land possession. Landed estate, farm. Colony.

The word colony contains the same element as the verb colere, "to cultivate"

A Latin Dictionary (1879)

Cultivate*verb*

[with object]

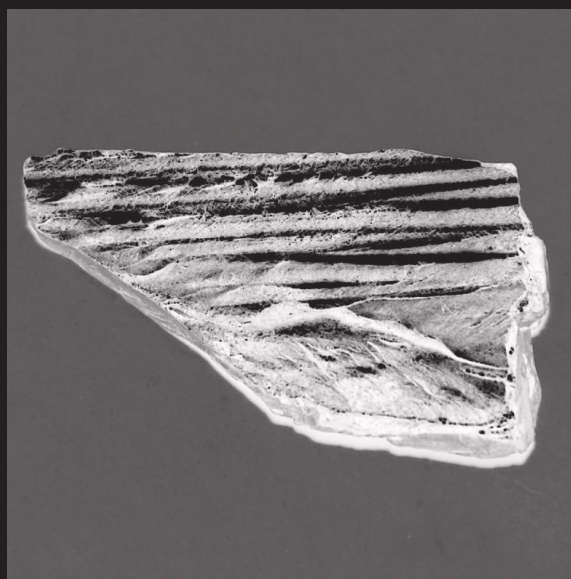
- 1 Prepare and use (land) for crops or gardening.
 - 1.1 Break up (soil) in preparation for sowing or planting.
 - 1.2 Raise or grow (plants), especially on a large scale for commercial purposes.
- 2 Try to acquire or develop (a quality or skill).
 - 2.1 Try to win the friendship or favour of (someone)
'it helps if you go out of your way to cultivate the local people'
 - 2.2 Try to improve or develop (one's mind).

Oxford Dictionaries

Rubber

One lucrative source of wild rubber was the Landolphia vines in the great Central African rainforest, and no one owned more of that area than Leopold. Detachments of his 19,000-man private army, the Force Publique, would march into a village and hold the women hostage, forcing the men to scatter into the rainforest and gather a monthly quota of wild rubber. As the price of rubber soared, the quotas increased, and as vines near a village were drained dry, men desperate to free their wives and daughters would have to walk days or weeks to find new vines to tap.

Encyclopædia Britannica



Tantalum. Wikimedia commons

Forced labour

Forced labour differs from slavery in that it involves not the ownership of one person by another but rather merely the forced exploitation of that person's labour.

Encyclopædia Britannica

Tantalize

verb

1 Torment or tease (someone) with the sight or promise of something that is unobtainable.

Oxford Dictionaries



Tantalum. Wikimedia commons

Columbite-tantalite — coltan for short — is a dull metallic ore found in major quantities in the eastern areas of Congo. When refined, coltan becomes metallic tantalum, a heat-resistant powder that can hold a high electrical charge. ...The recent technology boom caused the price of coltan to skyrocket to as much as \$400 a kilogram at one point, as companies such as Nokia and Sony struggled to meet demand.

"What is Coltan?" ABC News

Nearly all computers, cellphones and other high-tech gadgets use tantalum, a pearly, blue-gray mineral found in Brazil and Australia but also in Rwanda and the DRC, which has endured what the International Rescue Committee calls the bloodiest conflict since World War II.

Newsweek 2 April 2015

According to Homer's *Odyssey*, Book XI, in Hades Tantalus stood up to his neck in water, which flowed from him when he tried to drink it; over his head hung fruits that the wind wafted away whenever he tried to grasp them (hence the word tantalize). According to Pindar's first Olympian ode, a rock hung over his head ready to fall and crush him.

Encyclopædia Britannica

The illegal mining of so-called "conflict minerals" such as gold, cobalt and coltan, is rife in the eastern part of the Democratic Republic of the Congo and the Great Lakes Region. The earnings help finance the fighting there and are linked to human rights abuses and phenomena such as coercion and child labour.

European Parliament, 2010



Nsala looking at the severed hand and foot of his five-year-old daughter, Boali, a victim of the Anglo-Belgian India Rubber Company (A.B.I.R.) militia. Picture taken in 1904.



Picture taken by Alice Seeley Harris (1870–1979), English missionary, documentary photographer, and human rights activist

No one knows the exact number.



MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

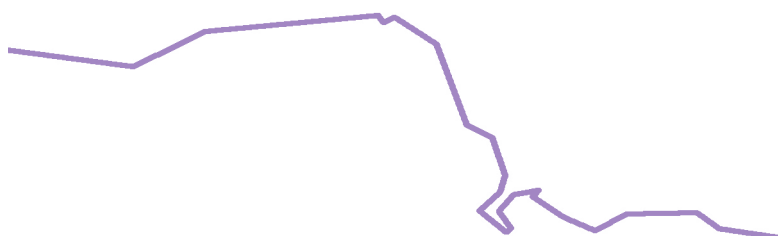
RESEARCH

MUSEUM OF NONHUMANITY

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BOUNDARY





The boundary between Reds and Whites in
Finnish Civil War in 1918.
Suomen Sotakirjuri Oy Dictionaries

Civil War

noun

A war between citizens of the same country.

Oxford Dictionaries

Finnish Civil War

27 January – 15 May 1918

This battle is the grandest and bloodiest ever fought in Finland. This victory is also the most glorious ever won by Finnish troops.

Carl Gustaf Emil Mannerheim
(1867–1951), Regent of Finland

Causes of war death 1918 according to the political affiliation of the killed persons

The chart presents figures outlining causes of war death in 1918 according to the political affiliation of the killed persons.

Cause of death		Reds	Whites	Others	Total
Killed in action		5 324	3 279	484	9 087
Executed, shot, murdered		7 207	1 321	392	8 920
Died in prison camps		11 785	6	500	12 291
Died after being released		597	-	2	599
Missing	1 818	42	116	1 976	
Other causes of death		695	173	536	1 404
Total		27 426	4 821	2 030	34 277

War victims in Finland 1914–22. Finnish Government.

It seems reasonable to ask why does the war here spare those women who are known and seen by everyone to represent the most brutal element in the civil war. Is it not a prejudice of sorts, or even very short-sighted, that those who enhance the enemy's strength by merely breeding, shall enjoy impunity? Wouldn't it be a proper strategy to take a certain percentage of the enemy's other sex too – thus giving a moral lesson to the female accomplices of these miserable creatures? In wolf hunting it is the she-wolf rather than the male that makes a better target. For the hunter knows that the bitch will produce new whelps to bring eternal trouble. It has been proven that the Red Guards in the Finnish civil war are beasts, and many of their women wolf bitches; I venture to say even she-tigers. Isn't it completely insane not to shoot down the beasts that harass us?

Author Ilmari Kianto (1874–1970) in
Keski-suomalainen news paper April 4 1918

The management plan for the wolf population in Finland is a tool for adaptive population control. The management plan tries to reconcile both the needs of the wolves and protecting wolves, and the needs of the people living in the wolf territories. The plan is also a response to international obligations affecting Finland.

The first management plan for the Finnish wolf population was established in 2005. During the period when the management plan was being executed, there was an increase in the wolf population, which reached its present-day peak in 2007, when the population was estimated to be at least 270–300 individuals. Afterwards, there was a decrease in the wolf population, with the minimum population estimate reaching 125–135 individuals in 2013. Poaching is considered the most important reason for the decrease in wolf population.

Simultaneously, with the decrease in the wolf population, the opinions that are hostile to wolves and criticize wolf-related government policies have gained strength. Two sources for this can be found. Firstly, wolves are considered to have lost some of their natural fear for humans as they have spread to areas more densely populated by humans. Secondly, people living in the same territories with wolves feel they have no way to intervene in the disturbing behavior of wolves.

Ministry of Agriculture and Forestry:
The management plan for the wolf
population in Finland, 2015



Wolves attack (1883),
Józef Chełmoński



Little Red Riding Hood
(19th century), Gustave Doré



Odin and Fenris (1909),
Dorothy Hardy

I think that wolves ought to be fed with Vihtavuori dry food [gun powder] there's plenty of room in Siberia let them stay there

Finnish online debater, 2015

Actually the wolves should be put away from finland altogether since they are useless pests. Also, the position of people adoring wolves, should be viewed critically. One option would be to capture the person who's given a statement positive towards wolves and to interrogate whether the statement is just a provocation, or does this person really have so rotten an attitude that he's willing to destroy other people's lively hood and hobbies. If the latter holds and this person has such behavioral problem, then they should perhaps be exiled.

Finnish online debater, 2015

But the Wolf has trespassed on the hunter's territory! Wolves belong in the backwoods where there are no people. There aren't many places like that in Finland. If you don't control the population but let it grow, and maybe even help it to spread, then a hunter will always beat a wolf, no matter what the 'fox girls' say.

Finnish online debater, 2014

I can assure you that HUNTING WILL NEVER STOP..We do know how you protectors have aimed at preventing the hunting, haha in your dreams. I hope we'll soon get rid of those wolf mongrels.

Finnish online debater, 2015



Little Red Riding Hood
(19th century), Gustave Doré



A German woodcut
of werewolf from 1722



Two bulls defending a cow attacked by wolves
(1845), Jacques Raymond Brascassat



Little peasants surprised by a wolf (1833),
François Grenier de Saint-Martin



Photo archive of Vapriikki Museum Centre, photographers: Matti Luhtala, Hannu Rantakallio and August Schuffert, 1918–1919.

Susiraja

- 1 (humorous) Literally “wolf border,” the boundary between the capital region and the rest of Finland; the name suggests that rest of the country is wilderness.

Wiktionary

Beast

noun

- 1 An animal, especially a large or dangerous four-footed one.
- 1.1 (usually beasts) A domestic animal, especially a bovine farm animal.
- 1.2 archaic, humorous An animal as opposed to a human.
- 1.3 An inhumanly cruel, violent, or depraved person.
- 1.4 informal An objectionable or unpleasant person or thing.
- 1.5 (the beast) A person's brutish or untamed characteristics.

Oxford Dictionaries

Wild

adjective

- 1 (of an animal or plant) living or growing in the natural environment; not domesticated or cultivated.
- 2 (of a place or region) uninhabited, uncultivated, or inhospitable.
- 2.1 (of sea or the weather) rough and stormy.
- 2.2 (of people) not civilized; primitive.
- 2.3 (of a look, appearance, etc.) indicating distraction or strong emotion.
- 3 Lacking discipline or restraint.
- 3.1 informal Very enthusiastic or excited
- 3.2 informal Very angry.
- 4 Not based on sound reasoning or probability.

Oxford Dictionaries

Wolf

(noun)

- 1 A wild carnivorous mammal which is the largest member of the dog family, living and hunting in packs. It is native to both Eurasia and North America, but is much persecuted and has been widely exterminated.
- 2 Used figuratively to refer to a rapacious, ferocious, or voracious person or thing.

Oxford Dictionaries

The largest massacre of women in Finland, according to research

The Finnish Civil War ended in May 1918, when some 13 000 members of the Red Guards were taken as captives to Hennala prison camp, one of the biggest prison camps in Finland.

Previous studies have suggested that there were only a couple of hundred female prisoners, but Liukkonen's research claims that the actual number is many times greater.

According to her, there were as many as 2,216 female prisoners held in Hennala camp.

The number includes the wives, mothers, and daughters of the Red Guard soldiers who had escaped from southern and southwestern parts of Finland. Also, there were women who had assisted the Red Guards in their military mission, as well as female soldiers.

Of the women shot without trial in Hennala, the youngest was a girl only fourteen years old. According to the researcher, German soldiers had earlier been blamed for these executions. The information in the new study argues completely the opposite.

"In every memoir I've found in the archives, Red prisoners as well as both Finnish and German soldiers tell that shooting women was a Finnish project," Liukkonen says. According to her research, there was, for instance, the ideology of eugenics in the background of the femicide – depraved and arrogant female soldiers were seen as a threat to the chaste sexuality of the bourgeoisie.

It has been claimed previously that the execution of the pants-wearing Red Guard female soldiers is a myth, notes the researcher.

"Study: Over 200 women were killed arbitrarily in Hennala prison camp – the youngest was only 14 years old" in Finnish Broadcasting Company news, 2016

Bitch

noun

- 1 A female dog, wolf, fox, or otter.
- 2 informal A spiteful or unpleasant woman.
 - 2.1 offensive A woman.
 - 2.2 informal A person who is completely subservient to another.

Oxford Dictionaries



Photo archive of Vapriikki Museum Centre, photographers: Matti Luhtala, Hannu Rantakallio and August Schuffert, 1918–1919.

poor man's amazons

Political crime court document
after Finnish civil war

crude and brutish beasts boiling with rage

Political crime court document
after Finnish civil war

furies with brimmed hats

Political crime court document
after Finnish civil war

they attacked like savages

Political crime court document
after Finnish civil war

feral female soldiers

Political crime court document
after Finnish civil war

unrational anti-women whose breath stinks
of blood

Political crime court document
after Finnish civil war



Bert de Tilly / Wikimedia commons



Katerina Hlavata /
Wikimedia commons



Cephas / Wikimedia commons



Amazons (1881),
Franz Xaver Simm

She doesn't strive to be equal with men. She
is equal.

Carolus: "Amazons of the New Era"
in "Socialist" news paper published
in Finland, April 5 1918

Penthesilea

in Greek mythology, a queen of the Amazons,
well respected for her bravery, her skill in
weapons, and her wisdom. She led an army of
Amazons to Troy to fight against the Greeks.
She was said to have killed Achilles, but Zeus
brought him back to life, and Achilles killed
her. One version says that Achilles was so
overcome with remorse that he killed a man
who mocked his grief.

Encyclopædia Britannica

on that day when the Amazon women came,
men's equals

Homer: The Iliad
(transl. Richmond Lattimore)



A 16th or 17th-century engraving depicting the war between the Amazons and the Greeks



Amazons (c. 1820), Johann Heinrich Wilhelm Tischbein

Tame*verb*

- 1 Domesticate (an animal)
- 1.1 Make less powerful and easier to control.

Oxford Dictionaries

Break*verb*

- 4 [with object] Crush the emotional strength, spirit, or resistance of.
- 4.1 [no object] (Of a person's emotional strength or control) give way.
'her self-control finally broke'
- 4.2 Destroy the power of (a movement or organization)

Oxford Dictionaries

Finland cannot provide shelter any more to any of these women, for they might spawn mongrels that will forever bastardize our breed and weaken our fitness. The act of cleansing demands that this wretched, miserable group of women, who have served as whores and accomplices, be collected and branded with eternal stigma — The great cleansing has begun.

Kaleva News paper February 8 1918

This sandy soil in the courtyard of the Finnish Barracks reminds me of a tree that once grew there. Before the summer was gone the tree had been eaten away, literally, as the prisoners climbed the trees, ate the leaves and peeled the trunk, until it was completely consumed. This linden tree was supposed to provide protection from the sun and bring something green to the barracks yard; but it never had a chance to do this, because the hungry prisoners gnawed it to a skeleton.

And this is where the animal cry, that didn't quite resemble the human voice, came from. And that was how it always went: when the guards took prisoners out from the punishment cell, the flogging cell; they were so completely beaten that they could barely walk.

Then there was the so-called louse hour, during which everyone sat on the floor where they could find a spot and then picked the lice from their clothes and killed them. People even made jokes even though the situation was rather sad. Someone made a comment that if anyone sees such and such louse that has a saddle on its back they should know that the louse in question is hers and so on. We even organized races for the lice.

Excerpts from the memoirs of Elli Nurminen (1899–1987), former political prisoner, who later became a member of Finnish parliament. In Tuulikki Pekkainen: *"She-wolves and little maidens"*, 2011



THE ARCHIVE OF NONHUMANITY

BOUNDARY

PURITY



Perttula Training School for the Feeble-minded was established by Edvin and his wife Emma Hedman in 1890.

Edvin Hedman started his work among the feeble-minded with Christian-philanthropic ideas. During the years 1907–1912 he rejected the old view and adopted a new eugenic one.

In 1912, the alegal [i.e. without any regulating law] sterilization of inmates started in Perttula.

Between 1912 and 1922 altogether 18 inmates were sterilized there.

What took place in Perttula is an early and extensive example of sterilizing inmates in Europe.

The eugenic view adopted by the Hedmans provided their work with new and more profound importance. In the old Christian-philanthropic view the feeble-minded were to be protected against society. The new eugenic view looked upon hereditary feeble-mindedness as a severe menace to society which, in turn, needed to be protected. Hence, the work with the feeble-minded became a “national issue”.

Markku Mattila: “Eugenics in Finland”



MUSEUM OF MODERN ART, NEW YORK

ARTIST

Idiots, imbeciles, and lunatics can be ordered to undergo sterilization if there is reason to believe that they should produce unfit offspring, or if it is probable that their children would not be taken care of due to their parents' condition.

Finnish sterilization law, 1935



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PURITY

Finns Party politician suggests sterilizing African immigrants

Finnish Broadcasting Company, 26 May 2015



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PURITY

The Florin Commission, a private organization, was found in 1911. It consisted mainly of Swedish-speaking doctors. In 1921 the name was changed to Samfundet Folkhälsan i Svenska Finland ("Organization of Public Health in Swedish Finland"). The motive of both of the organizations was patriotic: the decline, even disappearance of the Swedish population in Finland seemed to be drawing near.

The objective of the Florin Commission was to study "whether the vitality of the Swedish-speaking population was increasing or declining"; that is to say whether the population was in a process of degeneration.

The quarrel between Finnish and Swedish speakers sharpened during the spring of 1919 when Finland, a new commonwealth, needed to form its own government: Swedish speakers saw this as a crucial turning point in terms of their language and culture. The situation also affected the work of the Florin Commission: both the number and quality of the population, as well as public health were considered so important.

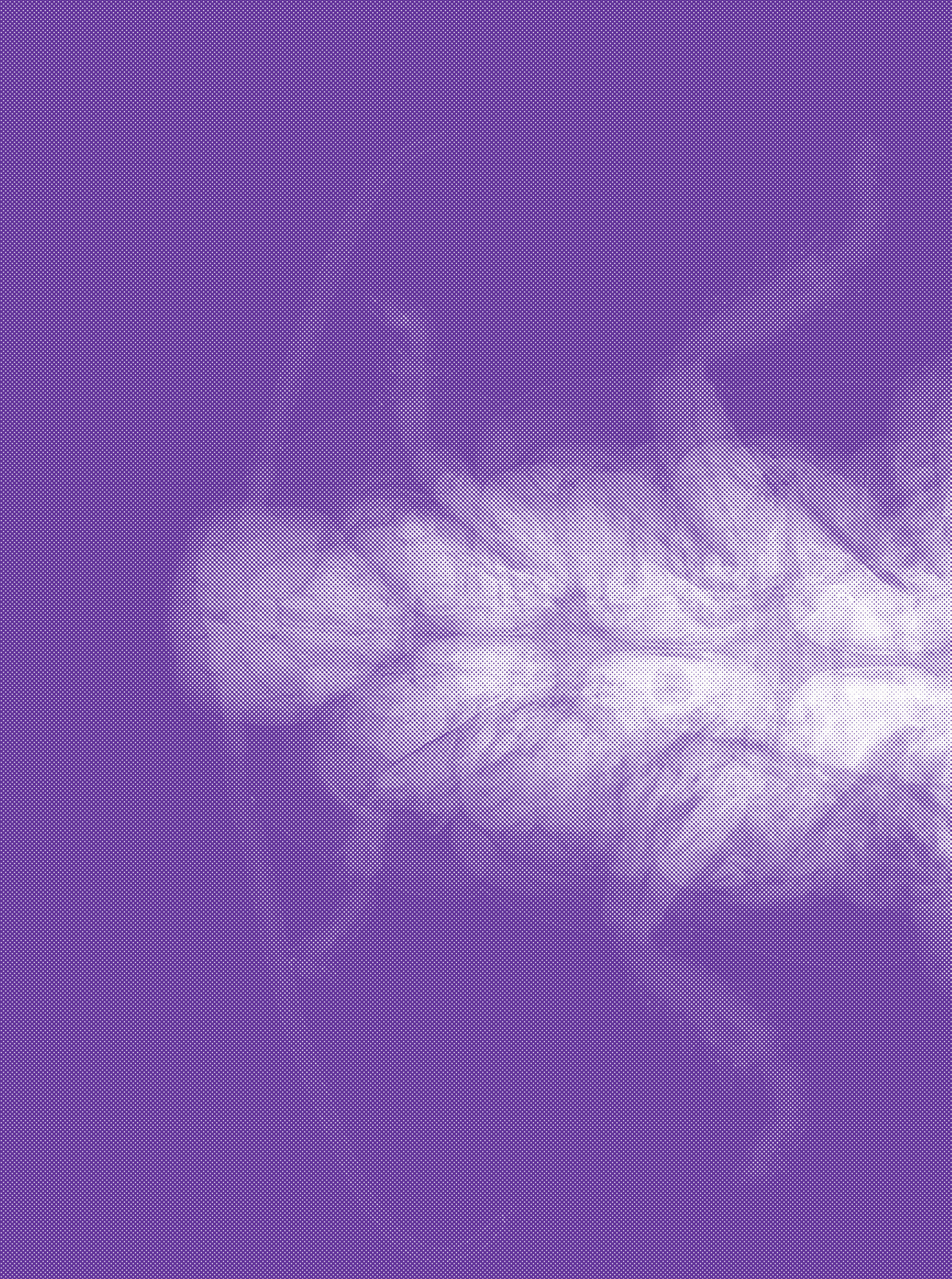
Markku Mattila: "Finnish eugenics"

MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

PURITY





DISGUST

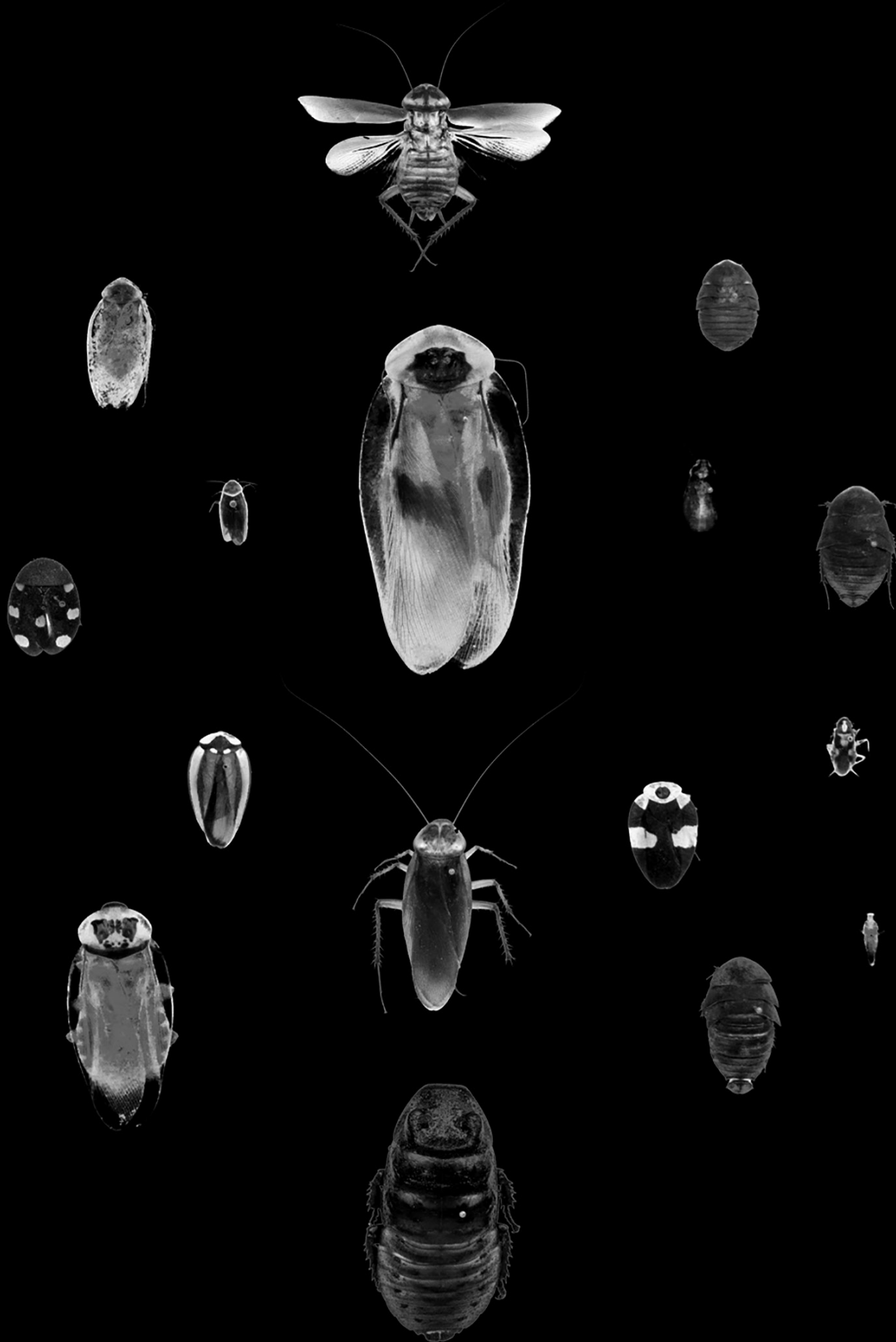


Inyenzi means cockroach, which is of course demeaning. Originally the word *inyenzi* had a positive connotation, to do with the Tutsi rebel movement that devastated Rwanda throughout the 1960s and 1970s. ...Aloys Ngurumbe explained that *Inyenzi* is the acronym of '*Ingangurarugo yemeye kuba ingenzi*.' *Ingangurarugo* was an army division under Kigeli Rwabugili, a Tutsi king who ruled Rwanda at the end of the nineteenth century. Hence, *Inyenzi* means 'a member of *Ingangurarugo* who has committed himself to bravery.' ... More broadly, *ingangurarugo* then means troublemakers. ...Ngurumbe stated that his supporters chose the label, not extremist Hutus, to whom it is attributed in many writings on the 1994 Rwanda genocide. In the 1960s and 1970s, *Inyenzi* would attack at night and kill innocent civilians. Then they would rapidly vanish in the countryside or retreat into Burundi, Tanzania, Uganda or Zaire. Due to this ability to terrorize the country and to disappear, the population associated the attackers with cockroaches instead of bravery.

Jean-Marie Vianney Higiro: *Rwandan Private*
Print Media on the Eve of the Genocide, 2007

Pest, any organism judged as a threat to human beings or to their interests. When early man hunted animals and foraged for food, he shared the natural resources with other organisms in the community. As human culture developed and population rose, people made ever-increasing demands on these resources. One result of changing the environment has been a great increase in the number of species that are now recognized as competitors of humans. These competitors are usually referred to as pests.

Encyclopædia Britannica



On April 6, 1994...

...over the course of some 100 days...

More than 800,000 civilians—primarily Tutsi,
but also moderate Hutu—were killed...

Encyclopædia Britannica

...between 100,000 and 250,000 women were
raped during the three months of genocide...

United Nations: Background Information
on Sexual Violence used as a Tool of War

Prior to German colonial reign (1897–1916) the Hutu and Tutsi had little conflict and lived in segregated communities... Traditional clientship transformed under the first Ruanda-Urundi king Rwabugiri (r. 1863–1895)... Tutsi chiefs became the norm and preferential treatment towards Tutsi citizens meant the Hutu took a subservient role in society for the first time...

Arthur Blouin: Culture and Contracts, 2013

Decades later, an elderly Tutsi recalled the Belgian colonial order to a reporter with the words “You whip the Hutu or we will whip you.”

Philip Gourevitch: *We Wish to Inform You That Tomorrow We Will Be Killed with Our Families*, 1999

In 1987, Rwandan exiles in Uganda formed the Rwandan Patriotic Front (RPF), a Tutsi-dominated organization

United Nations: Legacy website of the International Criminal Tribunal for Rwanda

From 1894 until the end of World War I, Rwanda, along with Burundi and present-day Tanzania, was part of German East Africa. Belgium claimed it thereafter, becoming the administering authority from 1924 to 1962. During their colonial tenure, the Germans and Belgians ruled Rwanda indirectly through Tutsi monarchs and their chiefs. The colonialists developed the so-called Hamitic hypothesis or myth, which held that the Tutsi and everything humanly superior in Central Africa came from ancient Egypt or Abyssinia. The Europeans regarded Hutu and Twa (about 3% of the population) as inferior to Tutsi.

Paul Magnarella: “Explaining Rwanda’s 1994 Genocide”, 2002

The Hutu uprising from 1959 to 1961 signified the end of Tutsi domination and the sharpening of ethnic tensions. In 1962, the monarchy was abolished and a republic announced. The Belgians withdrew. Rwanda and Burundi became two separate, independent countries. The Hutu revolution installed a new president, Grégoire Kayibanda, in Rwanda. Thousands of Tutsis were forced to flee. In Burundi, the Tutsis retained power.

United Nations: Legacy website of the International Criminal Tribunal for Rwanda

In 1990, the Rwandan army began to train and arm civilian militias known as *Interahamwe* (“Those who stand together”). ...thousands of Tutsis were killed in massacres around the country. Opposition politicians and journalists were persecuted.

United Nations: Legacy website of the International Criminal Tribunal for Rwanda

Forced labour was introduced after Belgium assumed control of Rwanda and Burundi and was related to coffee production. One of Belgium’s first colonial policies was to encourage the production of coffee with subsidies so that they could integrate the region into the monetary economy and tax the profits from coffee. After these initial programs were unsuccessful, the Belgians introduced coffee quotas in 1931, under which, each Chief was responsible for the maintenance of 1,000 healthy coffee trees. Maintaining these trees was a large burden on the Chiefs in some regions, so in these regions the Belgians allowed the use of Hutu forced labour. Each Chief was Tutsi, and only Hutu farmers were eligible for the program.

Arthur Blouin: Culture and Contracts, 2013

The transition from Tutsi to Hutu rule was not peaceful. From 1959 to 1961 some 20,000 Tutsi were killed, and many more fled the country. By early 1964 at least 150,000 Tutsi were in neighbouring countries. Additional rounds of ethnic tension and violence flared periodically and led to mass killings of Tutsi in Rwanda, such as in 1963, 1967, and 1973.

Encyclopædia Britannica

On 1 October 1990, the RPF launched a major attack on Rwanda from Uganda with a force of 7,000 fighters. Because of the RPF attacks which displaced thousands and a policy of deliberately targeted propaganda by the government, all Tutsis inside the country were labeled accomplices of the RPF, and Hutu members of the opposition parties were labeled as traitors.

United Nations: Legacy website of the International Criminal Tribunal for Rwanda

Radio RTLM does not hate the Tutsis. It has no conflict with them. ... We must disapprove of all bad people.

9 December 1993,
Radio Télévision Libre des Mille Collines

RwandaFile

In fact, as my colleague GAHIGI was saying, they are people called nihilists, they are very bad people. They are a species [a race, an ethnic group?] of bad people, I do not know how God will help us exterminate them. This is why we should stand up ourselves and exterminate those bad people, this species of bad people, the species called *inkotanyi* [soldiers]. There is... I do not want people to misunderstand this and say that I mean Tutsis. No, I am talking about a species called Inkotanyi; they are bad people. These people should perish because there is no alternative.

2 June 1994
Radio Télévision Libre des Mille Collines

RwandaFile

That is the way it is: Whoever is provoked has a right to get angry.

17–18 May 1994
Radio Télévision Libre des Mille Collines

RwandaFile

We will write this: "Long live the humanitarian action!", "Long live France!", "Long live Mitterand!", "Long live the UN!", "*Inkotanyi*=assassins", "*Inyenzi*=animals". ... So, the French are welcome in Rwanda. Let me dedicate this song to them. ["Champs-Élysées"]

20 June 1994
Radio Télévision Libre des Mille Collines

RwandaFile

Canada wants to come and look into what is happening in Rwanda. We shall no longer be conciliatory regarding what is happening in Rwanda; we shall fight relentlessly. Today, certain white people, especially Americans, Canadians and Belgians, believe that the villain in this country is the machete and cudgel-wielding Hutu, whereas the Hutu is only trying to ensure the Hutus are not annihilated by the descendants of Gatutsi.

17–18 May 1994
Radio Télévision Libre des Mille Collines

RwandaFile

Mod. 3



Ubwoko (Hutu, Tutsi, was, wararainse)
Ethnie

Aho yavukiye
Lieu de Naissance

Itariki yavutseho
Date de Naissance

Umwuga
Profession

Aho atuye
Lieu de domicile

Amazina y'uwo bashya
Noms du Conjoint

N° C.I.

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye
Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1. Umwamiye	1985	F
2. Umwamiye	1979	F
3. Umwamiye	1978	F
4. Umwamiye	1976	F
5. ....	.....	.....
6. ....	.....	.....
7. ....	.....	.....
8. ....	.....	.....
9. ....	.....	.....
10. ....	.....	.....
11. ....	.....	.....
12. ....	.....	.....

Mod. 3



Ubwoko (Hutu, Tu
Ethnie

Aho yavukiye
Lieu de Naissance

Itariki yavutseho
Date de Naissance

Umwuga
Profession

Aho atuye
Lieu de domicile

Amazina y'uwo bashya
Noms du Conjoint

N° C.I.

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye
Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1. [REDACTED]	15/3/79	.....
2. [REDACTED]	14/10/81	.....
3. [REDACTED]	1985	.....
4. [REDACTED]	12/11/88	.....
5. [REDACTED]	35/2/91	.....
6. ....	.....	.....
7. ....	.....	.....
8. ....	.....	.....
9. ....	.....	.....
10. ....	.....	.....
11. ....	.....	.....
12. ....	.....	.....

If the French come to help us, we must make our contribution. The killings must stop everywhere. ... We must show the French that they are welcome, but we must not let them know that there are criminals, even though crimes have been committed, I personally think it's unfortunate. Where there is war, there are also killings; that's how it goes...

25 June 1994
Radio Télévision Libre des Mille Collines

RwandaFile

So, we must take our revenge on the *Inyenzi Inkotanyi* [cockroach soldiers] and exterminate them as the whole youth is ready to do and has proved to us... [Interruption]

6 June 1994
Radio Télévision Libre des Mille Collines

RwandaFile

Meanwhile, the few *Inyenzi* [cockroaches] left keep on playing their wicked games in attacking and torturing the population wherever they get. ...this means that the *Inyenzi* attack villages to kill Hutu populations. These are the kind of attacks that RPF is now leading. ... Attacking a village and killing the populations, is neither honor, nor courage. It is not the right way to lead the war.

June 28 1994
Radio Télévision Libre des Mille Collines


RwandaFile

I always told you, all the people who joined the part controlled by the *Inyenzi-Inkotanyi* [cockroach soldiers] are *Inyenzi* themselves. They approve the killings perpetrated by the *Inyenzi*. They are criminals like the *Inyenzi-Inkotanyi*. They are all *Inyenzi*. When our Armed forces will get there, they will get what they deserve. They will not spare anyone since everybody turned into *Inyenzi*. All those who stayed there are all *Inyenzi* since all those who were against *Inyenzi* have been killed by the *Inyenzi*.

28 June 1994
Radio Télévision Libre des Mille Collines

RwandaFile

Mod. 3



Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye ... *Nyamurange*
Lieu de Naissance

Itariki yavutseho ... *1968*
Date de Naissance

Umwuga ... *IBTSIN*
Profession

Aho atuye ... *Kamurungu*
Lieu de domicile

Amazina y'uwo bashakanye
Noms du Conjoint ...

N° C.I. ...

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye
Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

Mod. 3



Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye ... *Kicukiro*
Lieu de Naissance

Itariki yavutseho ... *1910*
Date de Naissance

Umwuga ... *Mgi*
Profession

Aho atuye ... *Kimurange*
Lieu de domicile

Amazina y'uwo bashakanye
Noms du Conjoint ...

N° C.I. ...

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye
Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

we shall confront the *Inyenzi-Inkotanyi* [cockroach soldiers] for democracy, with bullets, physical force, machetes and spears.

3 July 1994

Radio Télévision Libre des Mille Collines

RwandaFile

But, they are wrong, we shall eat dogs, rats and snakes, which are also being decimated by the shelling carried out by the *Inyenzi* [cockroaches], but we shall not desert our city. I am under the impression that we will end up eating your flesh, *Inyenzi-Inkotanyi*. Whatever the case, as soon as we lay our hands on you, we will eat you also. You believe you can massacre us with starvation. That's impossible. It is impossible to starve the city of Kigali.

3 July 1994

Radio Télévision Libre des Mille Collines

RwandaFile


But as you know, life is shared between bad and good news. The good news is that only yesterday we have killed more than 50 cockroaches on all fronts. Let's hope that this good news is going to cheer up the 61 battalion. Dear listeners, see you after five minutes for political news and comments.

3 July 1994

Radio Télévision Libre des Mille Collines

RwandaFile

Mod. 3



Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye ...
Lieu de Naissance

Italiki yavutseho ...
Date de Naissance

Umwuga ...
Profession

Aho atuye ...
Lieu de domicile

Amazina y'uwo bashakanye
Noms du Conjoint


N° C.I.

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye
Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
11.		
12.		

Mod. 3



Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

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Amazina y'abana n'igihe bavukiye
Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1. Uwungabire	20/2/84	F
2. Uwamahoro	15/10/85	F
3. Uumubabarike	22/1/86	F
4. Ntaganzu	16/4/88	M
5. Umubabarike	6/2/90	F
6. Umubabarike	12/3/91	F
7. Umubabarike	12/3/91	F
8.		
9.		
10.		
11.		
12.		

In any case Rwandans are waiting for them with their machetes and other kind of arms, available to them. In every part of the country, young men and young girls are being recruited in the army ready to fight against the cockroaches *Inkotanyi* [soldiers] until we defeat them completely.

31 March 1994

Radio Télévision Libre des Mille Collines

RwandaFile

You are listening to RTLM, your independent radio station, broadcasting from Kigali.

3 July 1994

Radio Télévision Libre des Mille Collines

RwandaFile

We have been fighting against the Cockroach soldiers for 15 days. They have resumed the war while we believed that we had Signed, with them, the Arusha Accords. Now they are fighting against the Rwandan Forces on all fronts. Here in Kigali shootings are heard in the area of SGP, in that entire region of Remera. These shootings aim at tracking down *Inkotanyi* [soldiers] from their hiding-outs, in houses where they have people, killing them atrociously to the extent that some people have asked the assistance of the Red Cross so that they can bury their people but the Red Cross has refused saying that it doesn't want to be killed by *Inkotanyi*.

31 March 1994

Radio Télévision Libre des Mille Collines

RwandaFile

Mod. 3



Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye
Lieu de Naissance

Italiki yavutseho
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Amazina y'abana n'igihe bavukiye

Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
[Redacted]	18/11/88	F.
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12.		

Mod. 3



Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye
Lieu de Naissance

Italiki yavutseho
Date de Naissance

Umwuga
Profession

Aho atuye
Lieu de domicile

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Signature ou l'empreinte du titulaire

Amazina y'abana n'igihe bavukiye

Noms, prénoms et date de naissance des enfants.

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
1. Rutangogo	1979	F.
2. Rutangogo	1980	F.
3. Rutangamara	27.7.85	F.
4. Rutangamara	27.7.85	F.
5. Rutangamara	2.5.88	F.
6. Rutangamara	3.10.89	F.
7. Rutangamara	15.8.92	F.
8.		
9.		
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12.		

Be vigilant and search in those paths and see if no *Inkotanyi* [soldiers] ...have passed there and then follow their tracks and find where they might be hiding. You people manning road-blocks should also double your efforts, be alert and observe the situation to make sure they do not trick you...and slip through. So stay firm, remain vigilant; when you are fighting *Inkotanyi* you must always be alert, you do not drop your guard. You have to remain vigilant all the time, you have no time to drink water because the *Inkotanyi* are always observing you for the slightest opening so that they can pass through immediately.

22 April 1994
Radio Télévision Libre des Mille Collines

RwandaFile

The word **propaganda** itself, as used in recent centuries, apparently derives from the title and work of the Congregatio de Propaganda Fide (Congregation for Propagation of the Faith), an organization of Roman Catholic cardinals founded in 1622 to carry on missionary work. To many Roman Catholics the word may therefore have, at least in missionary or ecclesiastical terms, a highly respectable connotation. But even to these persons, and certainly to many others, the term is often a dirty one tending to connote such things as the discredited atrocity stories and deceptively stated war aims of World Wars I and II, the operations of the Nazis' Ministry of Public Enlightenment and Propaganda, and the broken campaign promises of a thousand politicians. Also, it is reminiscent of countless instances of false and misleading advertising (especially in countries using Latin languages, in which *propagande commerciale* or some equivalent is a common term for commercial advertising).

Encyclopædia Britannica

Mod. 3



Amazina y'abana n'igihe bavukiye

Noms, prénoms et date de naissance des enfants

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
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Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye ... *Gikondo* ...
Lieu de Naissance

Italiki yavutseho ... *1965* ...
Date de Naissance

Umwuga ... *Nzi* ...
Profession

Aho atuye ... *Gikondo* ...
Lieu de domicile

Amazina y'uwo bashakanye
Noms du Conjoint

N° C.I.

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

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Mod. 3



Amazina y'abana n'igihe bavukiye

Noms, prénoms et date de naissance des enfants

Amazina Noms et Prénoms	Yavutse kuwa Né le	Igitsina Sexe
----------------------------	--------------------------	------------------

Ubwoko (Hutu, Tutsi, Twa, Naturalisé)
Ethnie

Aho yavukiye ... *Murambi* ...
Lieu de Naissance

Italiki yavutseho ... *1940* ...
Date de Naissance

Umwuga ... *Nzi* ...
Profession

Aho atuye ... *Gikondo* ...
Lieu de domicile

Amazina y'uwo bashakanye
Noms du Conjoint

N° C.I.

Umukono cyangwa igikumwe cya nyirayo
Signature ou l'empreinte du titulaire

- | | | |
|------------|--------------|--|
| [Redacted] | 9/1/79.M.R. | |
| [Redacted] | 29/5/83.M.R. | |
| 3. | | |
| 4. | | |
| 5. | | |
| 6. | | |
| 7. | | |
| 8. | | |
| 9. | | |
| 10. | | |
| 11. | | |
| 12. | | |

Disgust

noun [mass noun]

A feeling of revulsion or strong disapproval aroused by something unpleasant or offensive: 'the sight filled her with disgust', 'some of the audience walked out in disgust'

Oxford Dictionaries

Article 3

Crimes against humanity

The International Tribunal for Rwanda shall have the power to prosecute persons responsible for the following crimes when committed as part of a widespread or systematic attack against any civilian population on national, political, ethnic, racial or religious grounds:

- (a) Murder;
- (b) Extermination;
- (c) Enslavement;
- (d) Deportation;
- (e) Imprisonment;
- (f) Torture;
- (g) Rape;
- (h) Persecutions on political, racial and religious grounds;
- (i) Other inhumane acts.

United nations: Statute of the International Criminal Tribunal for Rwanda

364

2344

294

Count 12: Not guilty of Violation of Article 3 common to the Geneva Conventions
(Cruel Treatment)

Count 13: Guilty of Crime against Humanity (Rape)

Count 14: Guilty of Crime against Humanity (Other Inhumane Acts)

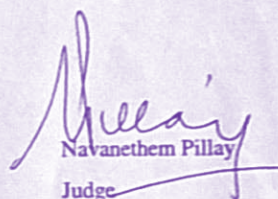
Count 15: Not guilty of Violation of Article 3 common to the Geneva Conventions
and of Article 4(2)(e) of Additional Protocol II (Outrage upon personal
dignity, in particular Rape, Degrading and Humiliating Treatment and
Indecent Assault)

Done in English and French,
Signed in Arusha, 2 September 1998,

Laity Kama
Presiding Judge



Lennart Aspegren
Judge



Navanethem Pillay
Judge

(Seal of the Tribunal)



Exterminate

verb [with object]

- 1 Destroy completely:
'after exterminating the entire population,
the soldiers set fire to the buildings'
- 1.1 Kill (a pest).

Oxford Dictionaries



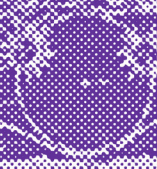
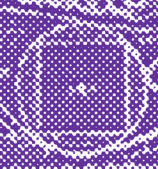
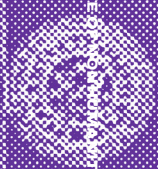
void



MADE IN INDIA

THE ARCHIVE OF INDIA

DISCOUNT



ANIMA



Thus, simply by knowing that I exist and seeing at the same time that absolutely nothing belongs to my nature or essence except that I am a thinking thing, I can infer correctly that my essence consists solely in the fact that I am a thinking thing. It is true that I may have (or, to anticipate, that I certainly have) a body that is very closely joined to me. But, nevertheless, on the one hand I have a clear and distinct idea of myself, in so far as I am simply a thinking, non-extended thing; and on the other hand I have a distinct idea of body, in so far as this is simply an extended, non-thinking thing. And accordingly, it is certain that I am really distinct from my body, and can exist without it.

René Descartes: Sixth Meditation: The existence of material things, and the distinction between mind and body, 1641

Distinction

2 [mass noun] Excellence that sets someone or something apart from others.

Oxford Dictionaries

Human being

noun

A man, woman, or child of the species *Homo sapiens*, distinguished from other animals by superior mental development, power of articulate speech, and upright stance.

Oxford Dictionaries

...tame animals have a better nature than wild, and all tame animals are better off when they are ruled by man; for then they are preserved. Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind.

Where then there is such a difference as that between soul and body, or between men and animals (as in the case of those whose business is to use their body, and who can do nothing better), the lower sort are by nature slaves, and it is better for them as for all inferiors that they should be under the rule of a master.

Aristotle: Politics, 350 B.C.E

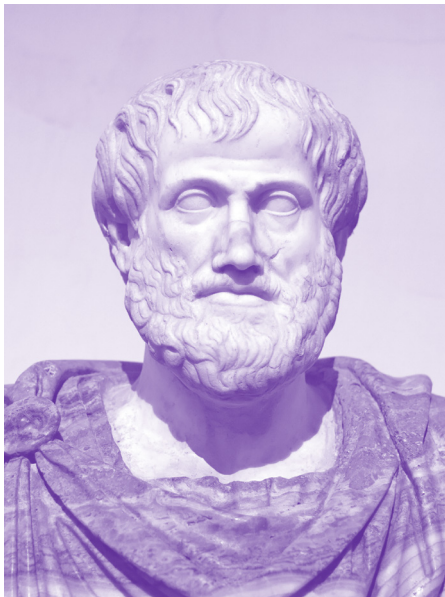
...it is clear that the rule of the soul over the body, and of the mind and the rational element over the passionate, is natural and expedient...

Aristotle: Politics, 350 B.C.E

Reason

- 2 [mass noun] The power of the mind to think, understand, and form judgements logically.
- 2.1 What is right, practical, or possible; common sense.
- 2.2 one's reason) One's sanity.

Oxford Dictionaries



...the imperfect are for the use of the perfect...

Thomas Aquinas: Summa
Theologiae, 1265–74

We must conclude, therefore, that the human soul, which is called the intellect or the mind, is something incorporeal and subsistent.

Thomas Aquinas: Summa
Theologiae, 1265–74

Among living corruptible beings the human race alone is endowed with intellect.

Thomas Aquinas:
Commentary on Aristotle's De Anima

Wherefore we conclude that as the souls of brute animals have no “per se” operations they are not subsistent.

Thomas Aquinas: Summa
Theologiae, 1265–74

...this is proved by the order of Divine Providence which always governs inferior things by the superior. Wherefore man, being made to the image of God, is above other animals.

Thomas Aquinas: Summa
Theologiae, 1265–74

Intellect

noun

[mass noun]

The faculty of reasoning and understanding objectively, especially with regard to abstract matters.

Oxford Dictionaries





Higher animals

plural noun

Animals of relatively advanced or developed characteristics, such as mammals and other vertebrates.

Oxford Dictionaries

...they have no intelligence at all, and that it is nature which acts in them according to the disposition of their organs.

René Descartes: Discourse
on the Method, 1637

...if they thought as we do, they would have an **immortal soul** like us. This is unlikely, because there is no reason to believe it of some animals without believing it of all, and many of them such as oysters and sponges are too imperfect for this to be credible.

René Descartes to the Marquess of
Newcastle 23 November 1646

Women and men are not mistaken when they regard themselves as superior to merely bodily creatures and as more than mere particles of nature or nameless units in human society. For by their power to know themselves in the depths of their being they rise above the entire universe of mere objects.

So when they recognize in themselves a spiritual and **immortal soul**, this is not an illusion...

Men and women, sharing in the fight of the divine mind, rightly affirm that by their intellect they surpass the world of mere things.

Gaudium et spes – Pastoral Constitution
on the Church in the Modern World, 1965

...it is more probable that worms, flies, caterpillars and other animals move like machines than that they all have **immortal souls**.

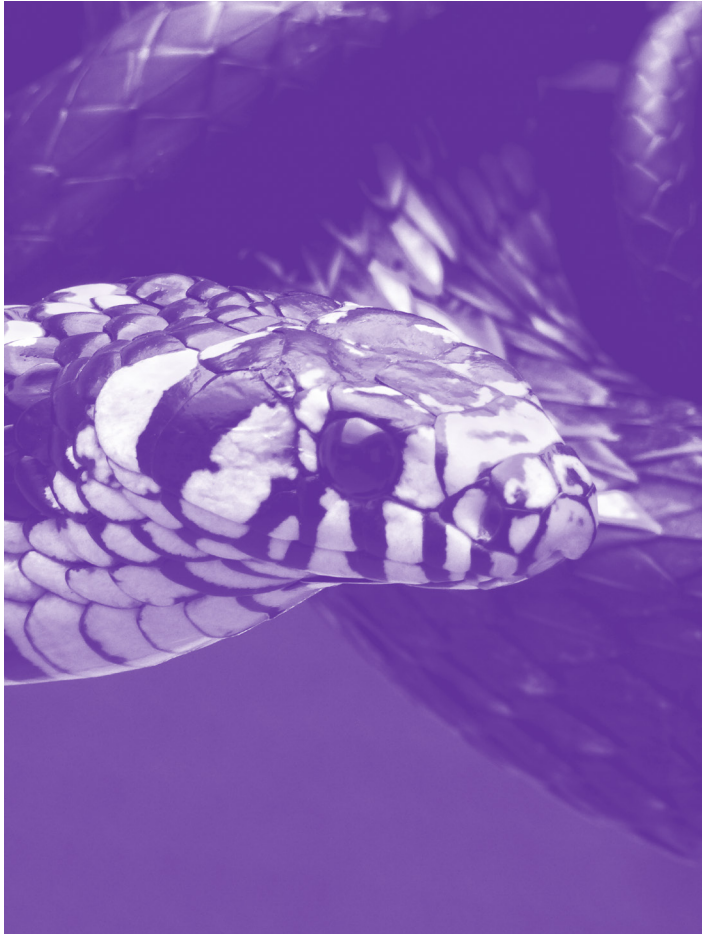
René Descartes to Henry
More 5 February 1649

Cebes added: Your favorite doctrine, Socrates, that knowledge is simply recollection, if true, also necessarily implies a previous time in which we learned that which we now recollect. But this would be impossible unless our soul was in some place before existing in the human form; here, then, is another argument of the **soul's immortality**.

Plato: Phaedo, 369 B.C.E.

...that leads weak minds further from the straight path of virtue than that of imagining that the souls of the beasts are of the same nature as ours, and hence that after this present life we have nothing to fear or to hope for, any more than flies or ants. But, when we know how much the beasts differ from us, we understand much better the arguments which prove that our soul is of a nature entirely independent of the body, and consequently that it is not bound to die with it. And since we cannot see any other causes which destroy the soul, we are naturally led to conclude that **it is immortal**.

René Descartes: Discourse
on the Method, 1637



Leandro Avelar (own work) / Wikimedia commons

Anima

1. air (element)
2. breathing
3. life
4. soul, spirit, vital principle
5. wind, breeze

Oxford Latin Dictionary

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

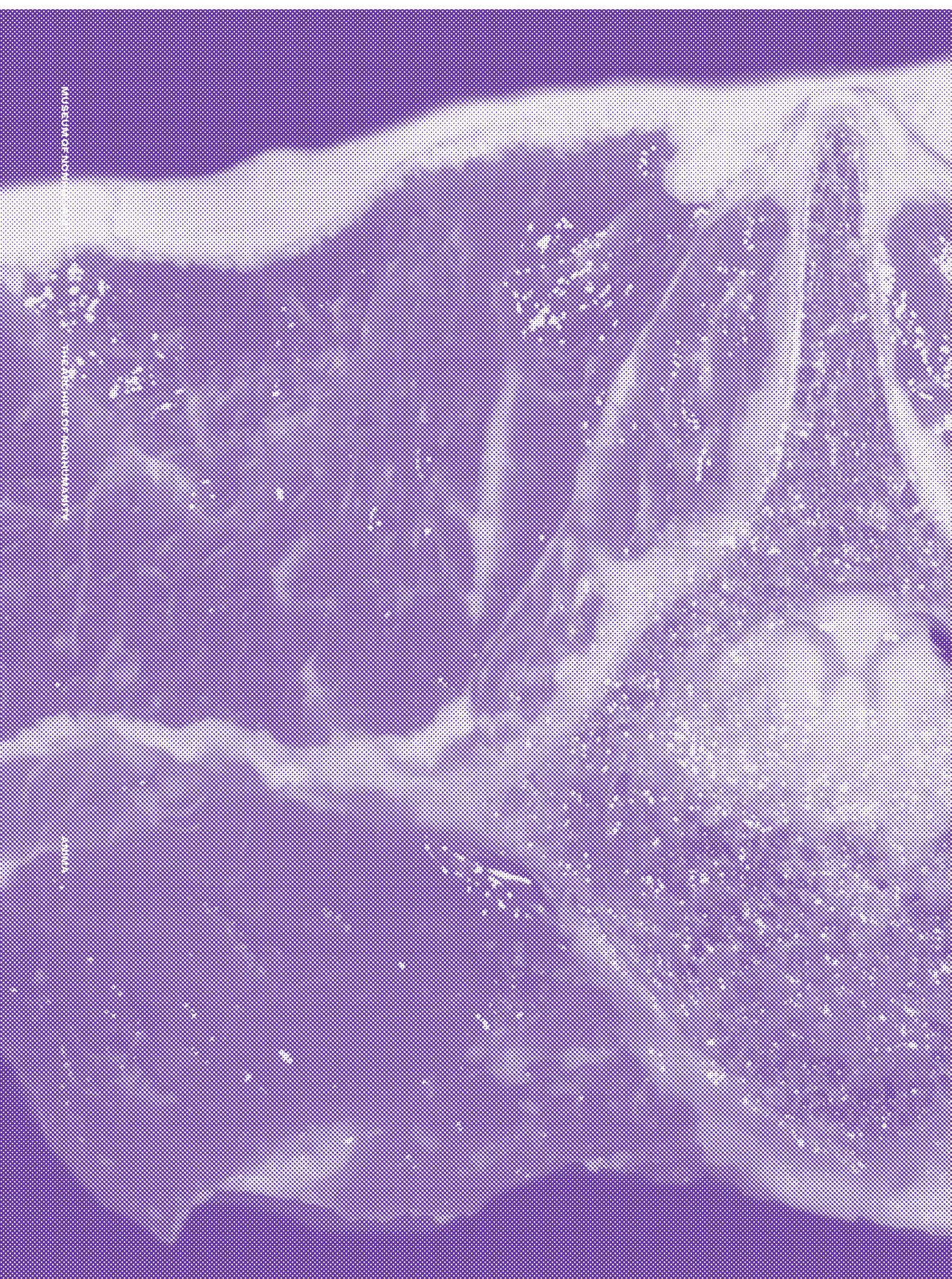
For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

Ecclesiastes (3:18–22)



MUSEUM OF NON-VIOLENCE

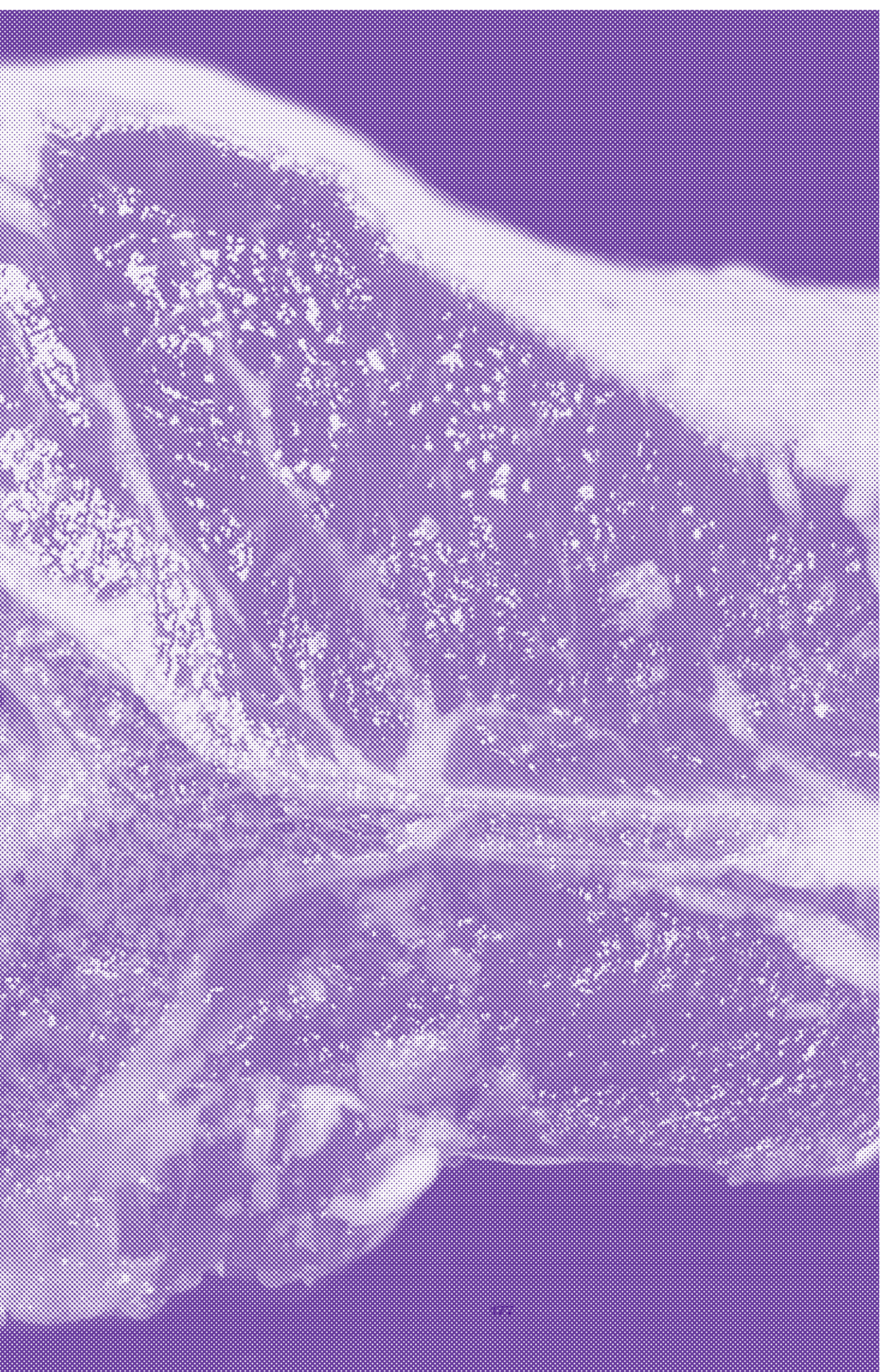
THE ABOLITION OF NON-VIOLENCE

ASIAN

MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

TENDER



Object

noun

- 1 A material thing that can be seen and touched:
'he was dragging a large object'
- 1.1 Philosophy A thing external to the thinking mind or subject.
- 2 A person or thing to which a specified action or feeling is directed.
- 2.1 A goal or purpose.

Oxford Dictionaries

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Revelation (17:16)

Absent referent

The absent referent is both there and not there. It is there through inference, but its meaningfulness reflects only upon what it refers to because the originating, literal, experience that contributes the meaning is not there.

Carol Adams: The Sexual Politics of Meat, 1990

Tender

adjective

- 1 Showing gentleness, kindness, and affection: 'he was being so kind and tender'
- 2 (Of a part of the body) sensitive to pain: 'the pale, tender skin of her forearm'
- 2.1 (Of a plant) easily injured by severe weather and therefore needing protection.
- 2.2 Requiring tact or careful handling.
- 3 (Of food) easy to cut or chew; not tough.
- 4 Young, inexperienced, or vulnerable.

Oxford Dictionaries



1. Using large, strong kitchen shears and a confident hand, forcefully cut the backbone out of the chicken; first cut along one side of the backbone, then cut along the other side until it releases, then pull out. Gently spread the bird open, pressing down on the breast to flatten it. Massage the flesh with 1 1/2 teaspoons of salt.

2. Whirl the scallions, herbs, almonds, oil, lemon juice, garlic, and pepper together in the blender until quite smooth and luscious. Taste and season with a large pinch of salt. Smear the pesto all over the bird. Cover and refrigerate for at least 4 hours and preferably overnight.

3. Preheat the oven to 450°F. Spread the bird flat, breasts up, in an oiled roasting pan. Roast until golden and succulent, 40 to 50 minutes. Let rest for 10 minutes, then have your way with her, squeezing on lemon juice if she needs a tang.

Fifty Shades of Chicken, c. 2015

Are there any stereotypes concerning the meat industry that you would like to correct?

“Unlike what the publicity makes you believe, people eat a lot of meat. The media have a strong power to highlight some news over others. That is how very marginal topics are made to look more important than they actually are. This is the case with vegetarianism. 90 % of Finns do eat meat according to the yearly studies.”

The meat industry is considered to be quite male. Does this still hold true?

“In a way, yes. Butchering and meat cutting are somewhat manly due to the physicality required in these tasks. Anyway, if you take a look at the industry as a whole, you can see that there are also jobs that suit women excellently; such as quality control, product development, and office work. There are also many female executives in the industry at the moment.

Is the meat industry suitable for women? Do we need more women in the industry? What kinds of jobs would they mainly be needed for?

“Yes it is very suitable for them. Women are needed for all kinds of jobs that aren’t physically too hard, as I just said: office work, quality control, and product development and of course, overall management, are such jobs. Also in the manufacturing processes there is work suitable for women, such as the preparation of products and packing.”

Interview of the managing director of
Finnish Meat Industry Association, c. 2015

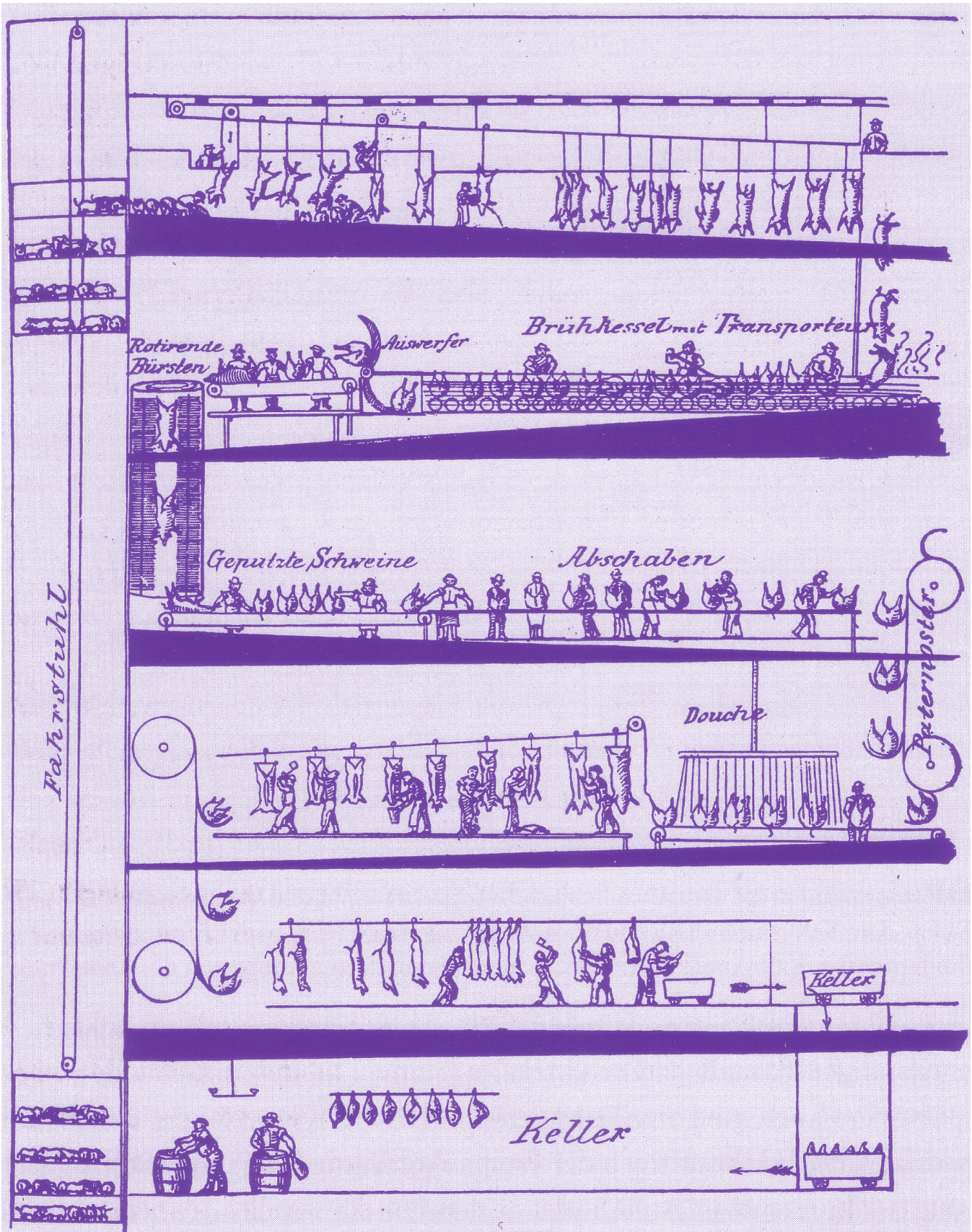


Secondly: Why is not man good food for man; and why should not cannibals be healthy and strong?

The answer is that man is good food for man; and cannibals are the strongest and healthiest of savages.

Cannibals eat human beings, not because they hate them, but because they love their flesh; they eat them for the same reason that we eat the lower animals, and do not, therefore, feel any more unkindly toward them than we feel toward our cows whose tender steaks we so much enjoy.

George Miller Beard: Sexual
neurasthenia, 1884



And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Genesis (9:1–5)

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

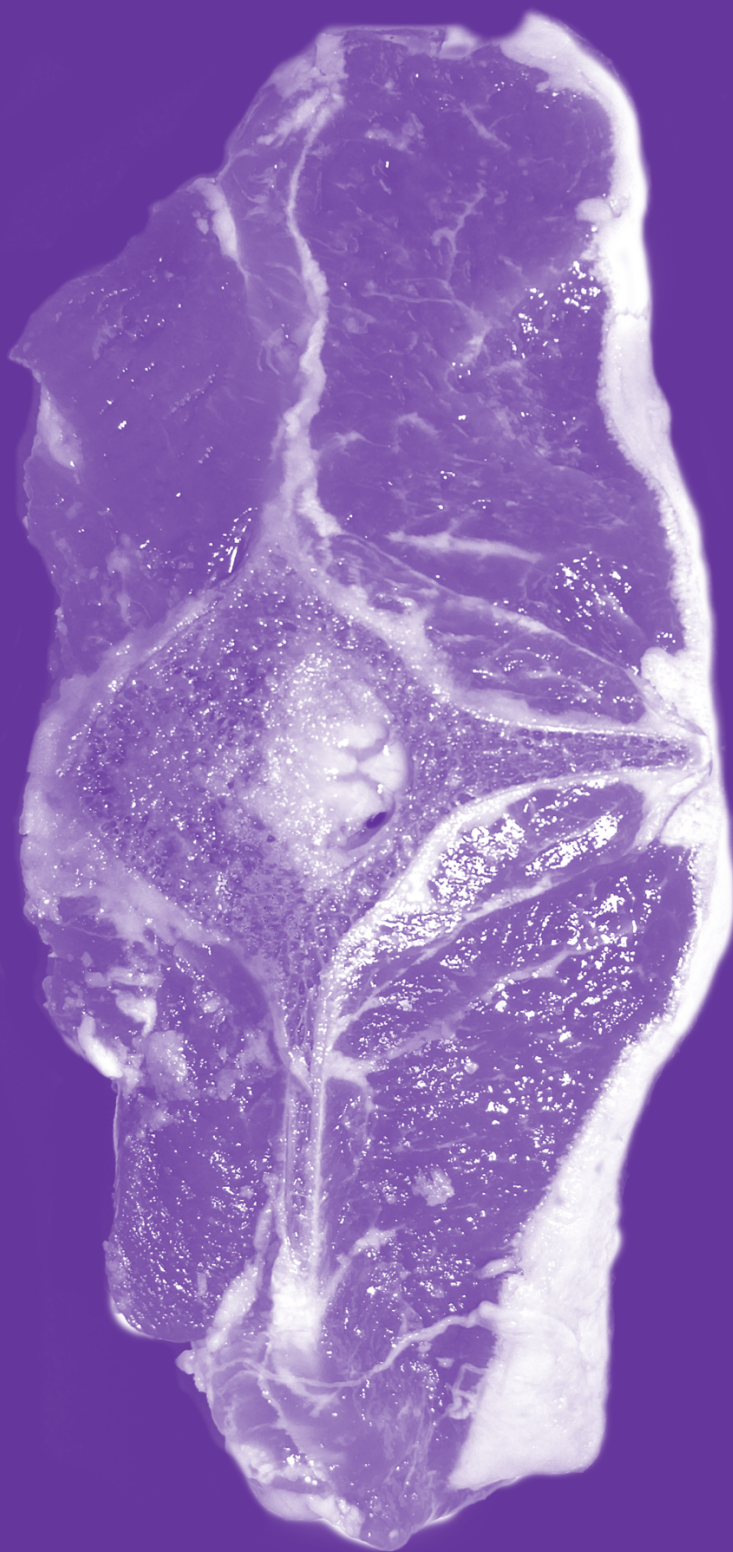
Genesis (2:23)

The difference between man and woman is the difference between animal and plant; the animal is closer in character to man, the plant to woman...

G.W.F. Hegel: Elements of the Philosophy of Right, 1820

And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Genesis (6:12–13)



MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

TIURASTAMO.

OTSIKKO FOHJOISEEN.

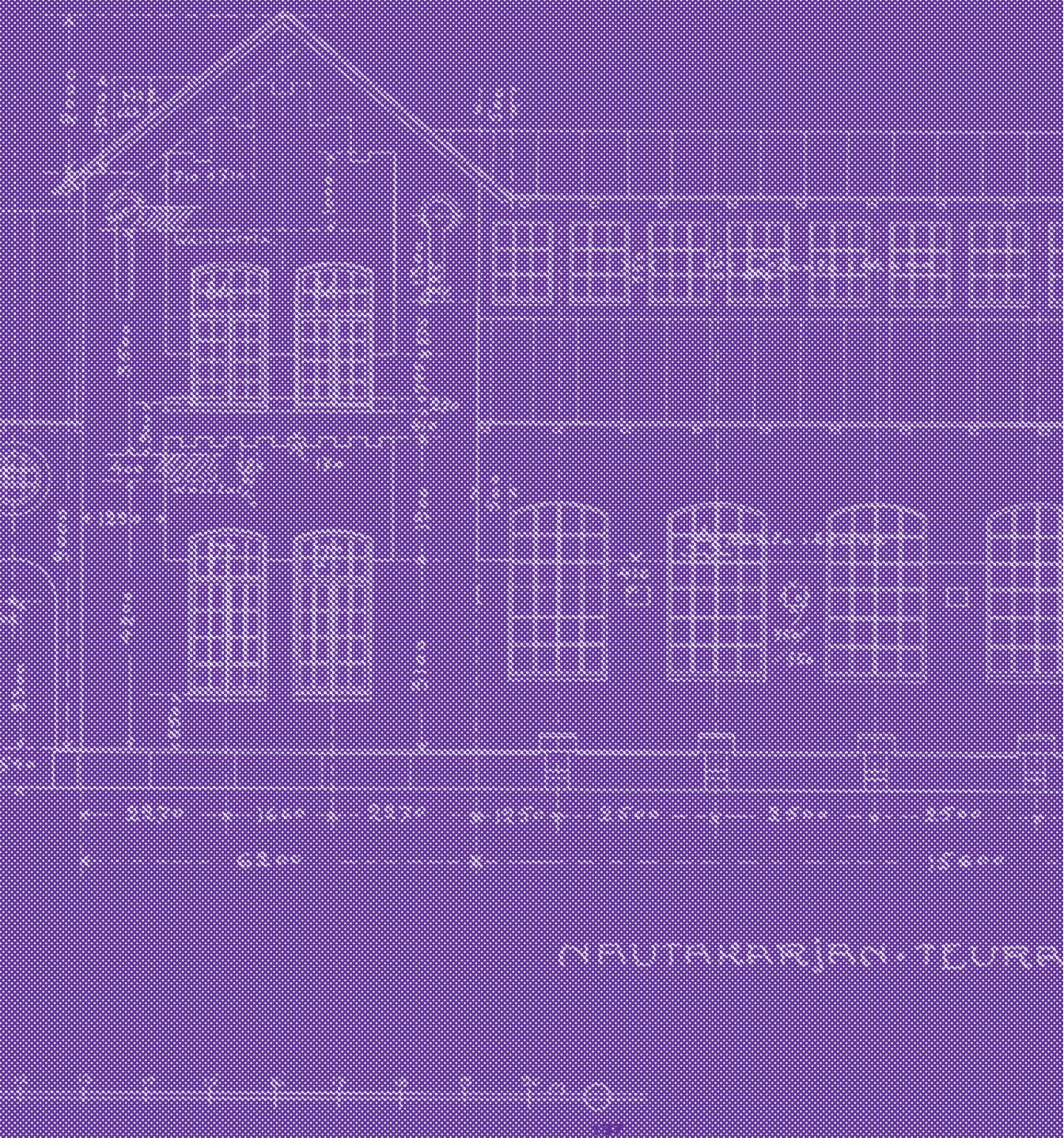


STEN-PEÄINÖ.

RATETTU-KÄYTÄVÄ.



DISTANCE



Alienation effect, also called a-effect or distancing effect, German *Verfremdungseffekt* or *V-effekt*, idea central to the dramatic theory of the German dramatist-director Bertolt Brecht. It involves the use of techniques designed to distance the audience from emotional involvement in the play through jolting reminders of the artificiality of the theatrical performance.

Encyclopædia Britannica

Upon registration, each prisoner was given a number, which from that point onwards replaced his or her name.

Sybille Steinbacher: Auschwitz:
A History, 2006

“Cargo. They were cargo.”

“I think it started the day I first saw the Totenlager in Treblinka. I remember Wirth standing there, next to the pits full of blue-black corpses. It had nothing to do with humanity, it couldn't have; it was a mass – a mass of rotting flesh. Wirth said, ‘What shall we do with this garbage?’ I think unconsciously that started me thinking of them as cargo.”

“I rarely saw them as individuals. It was always a huge mass. I sometimes stood on the wall and saw them in the tube. But – how can I explain it – they were naked, packed together, running, being driven with whips like ...”

“This was the system. Wirth had invented it. It worked and because it worked, it was irreversible.”

Excerpts from the interview of Franz Stangl by Gitta Sereny, 1983

He asked me whether I would like to watch one of these extermination actions, to which, after a great deal of reflection, I consented. I planned to submit a report to the Reichsarzt-SS about the extermination actions. In order to write a report I had, however, first to observe an action with my own eyes.

Professor Wilhelm Pfannenstiel, Waffen-SS hygienist, on a gassing at Belzec

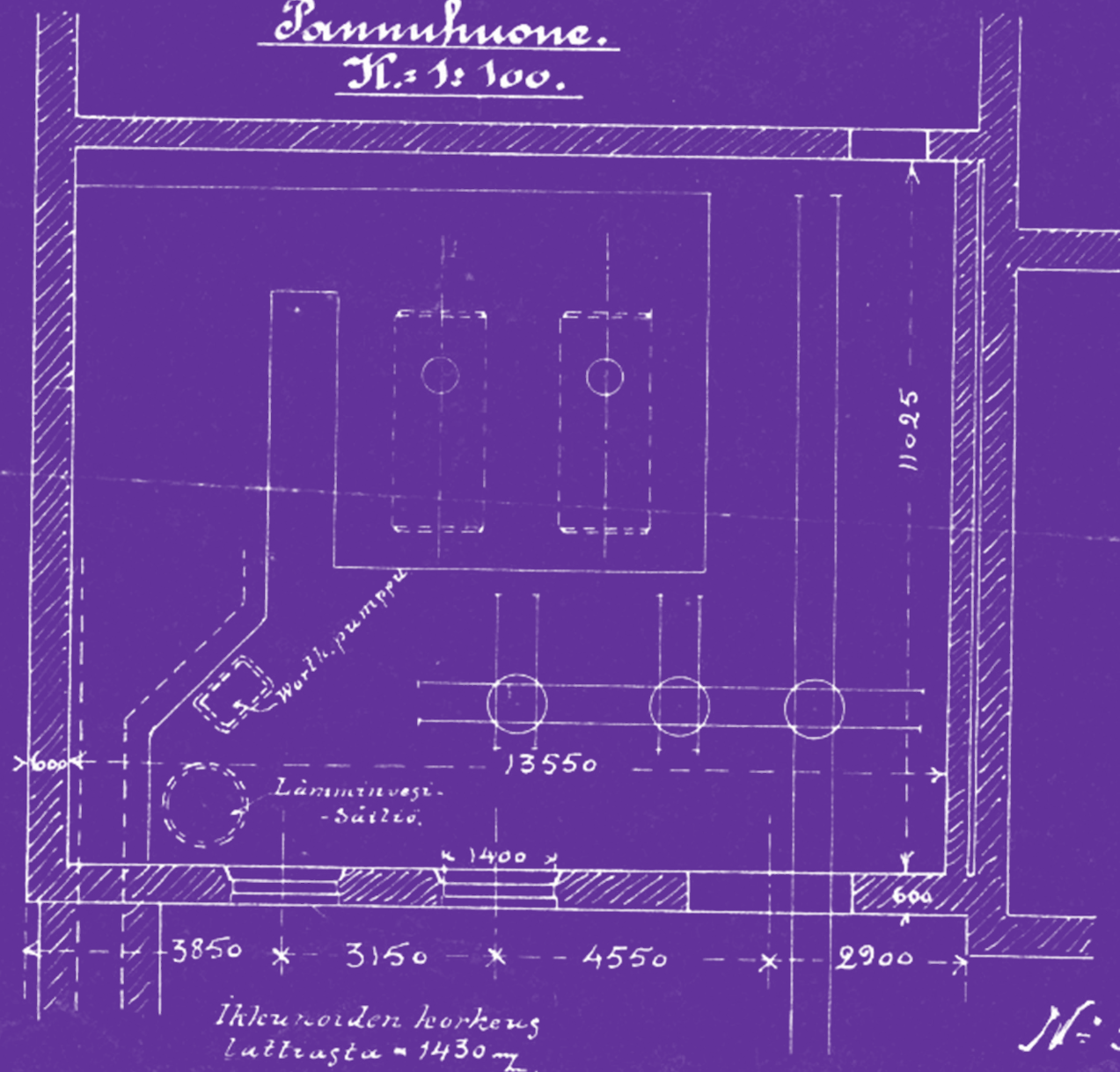
One might weigh honestly, if the most humane solution might not be to finish off those of the Jews who are not employable by means of some quick-working device.

Letter from Hugo Höppener, higher SS and Police leader in the Warthegau, to SS-Obersturmbannführer Eichmann, July 16 1941

Wiipurin kaupungin Jeurastus- -laitos.

Pannuhuone.

K. 1: 100.



Ulla de la Puente Archives of Finland



Letter from Willy Just to SS-Obersturmbannführer Walter Rauff, 5 June 1942

Following this, a gassing experiment was carried out. If my memory serves me right, about thirty to forty women were gassed in one gas chamber. The Jewish women were forced to undress in an open place close to the gas chamber, and were driven into the gas chamber by the above mentioned SS members and the Ukrainian auxiliaries. when the women were shut up in the gas chamber I and Bolender set the motor in motion. The motor functioned first in neutral. Both of us stood by the motor and switched from "Neutral" (Freiauspuff) to "Cell" (Zelle), so that the gas was conveyed to the chamber. At the suggestion of the chemist, I fixed the motor on a definite speed so that it was unnecessary henceforth to press on the gas. About ten minutes later the thirty to forty women were dead.

Testimony of SS Scharführer Erich Fuchs, in the Sobibor-Bolender trial, Dusseldorf

MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

DISTANCE

The overhauling of vans by groups D and C is finished. While the vans of the first series can also be put into action if the weather is not too bad, the vans of the second series (Saurer) stop completely in rainy weather. If it has rained for instance for only one half hour, the van cannot be used because it simply skids away. It can only be used in absolutely dry weather. It is only a question now whether the van can only be used standing at the place of execution. First the van has to be brought to that place, which is possible only in good weather. The place of execution is usually 10 to 15 km away from the highways and is difficult of access because of its location; in damp or wet weather it is not accessible at all. If persons to be executed are driven or led to that place, then they realize immediately what is going on and get restless, which is to be avoided as far as possible. There is only one way left; to load them at the collecting point and to drive them to the spot.

I ordered the vans of group D to be camouflaged as house-trailers by putting one set of window shutters on each side of the small van and two on each side of the larger vans, such as one often sees on farm houses in the country. The vans became so well-known, that not only the authorities but also the civilian population called the van 'death van', as soon as one of these vehicles appeared. It is my opinion the van cannot be kept secret for any length of time, not even camouflaged.

...

Because of the rough terrain and the indescribable road and highway conditions the caulking and rivets loosen in the course of time. I was asked if in such cases the vans should be brought to Berlin for repair. Transportation to Berlin would be much too expensive and would demand too much fuel. In order to save those expenses I ordered them to have smaller leaks soldered and if that should no longer be possible, to notify Berlin immediately by radio, that Pol.Nr. is out of order. Besides that I ordered that during application of gas all the men were to be kept as far away from the vans as possible, so they should not suffer damage to their health by the gas which eventually would escape. I should like to take this opportunity to bring the following to your attention: several commands have had the unloading after the application of gas done by their own men. I brought to the attention of the commanders of those S.K. concerned the immense psychological injuries and damages to their health which that work can have for those men, even

if not immediately, at least later on. The men complained to me about headaches which appeared after each unloading. Nevertheless they don't want to change the orders because they are afraid prisoners called for that work could use an opportune moment to flee. To protect the men from those damages, I request orders be issued accordingly.

The application of gas usually is not undertaken correctly. In order to come to an end as fast as possible, the driver presses the accelerator to the fullest extent. By doing that the persons to be executed suffer death from suffocation and not death by dozing off as was planned. My directions now have proved that by correct adjustment of the levers death comes faster and the prisoners fall asleep peacefully. Distorted faces and excretions, such as could be seen before, are no longer noticed.

Today I shall continue my journey to group B, where I can be reached with further news.

Letter from Dr. August Becker,
SS Untersturmführer to SS-
Obersturmbannführer Rauff, 16 May 1942

РАТЕТТУ.РÄYТÄВÄ.

6200

We shall never be rough and heartless when it is not necessary, that is clear. We Germans, who are the only people in the world who have a decent attitude towards animals, will also assume a decent attitude towards these human animals.

From the speech of Reichsführer-SS
Himmler, speaking to SS Major-
Generals, Poznan, October 4 1943

This “Krema” was to be built on the conveyor belt principle. That is to say, the corpses must be brought to the incineration furnaces without interruption. When the corpses are pushed into the furnaces, they fall onto a grate, and then slide into the furnace and are incinerated. The corpses serve at the same time as fuel for heating of the furnaces. This patent could not yet be approved by the Main Patent Office in Berlin, because of its classification (as a state secret).

Engineer Fritz Sander testifying
on March 7 1946

Q: How long did the Russians take to die?

A: I do not know. I only obeyed orders.

Q: How long did it take to gas the Russians?

A: I returned after two hours and they were all dead.

Q: For what purpose did you go away?

A: That was during lunch hour.

Q: You left for your lunch and came back afterwards?

A: Yes.

Q: Were they dead when you came back?

A: Yes.

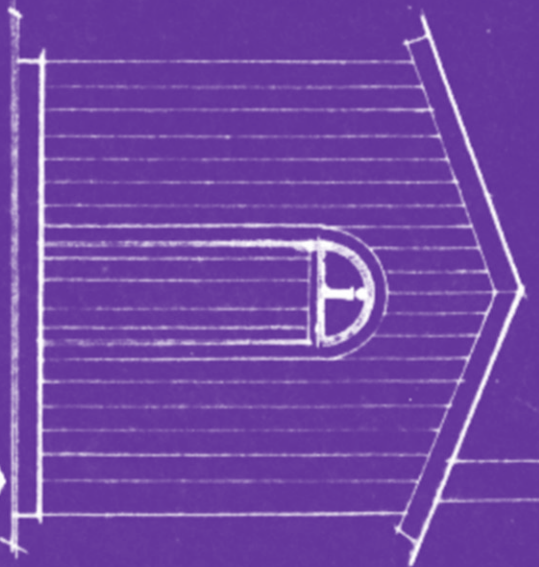
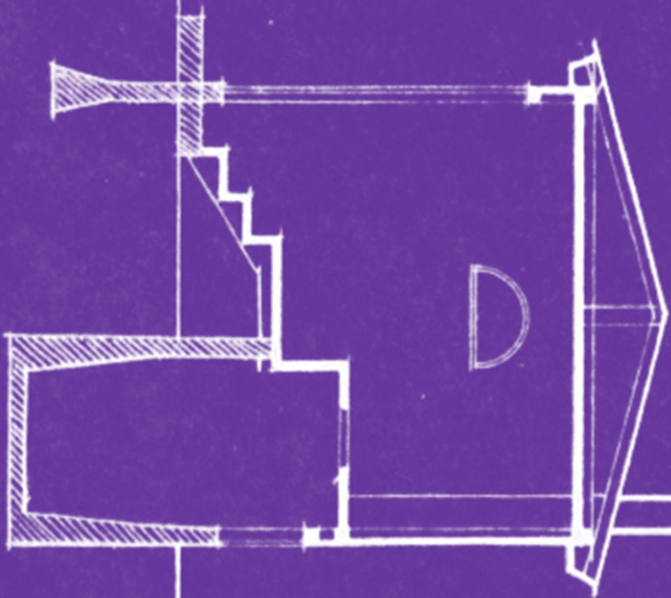
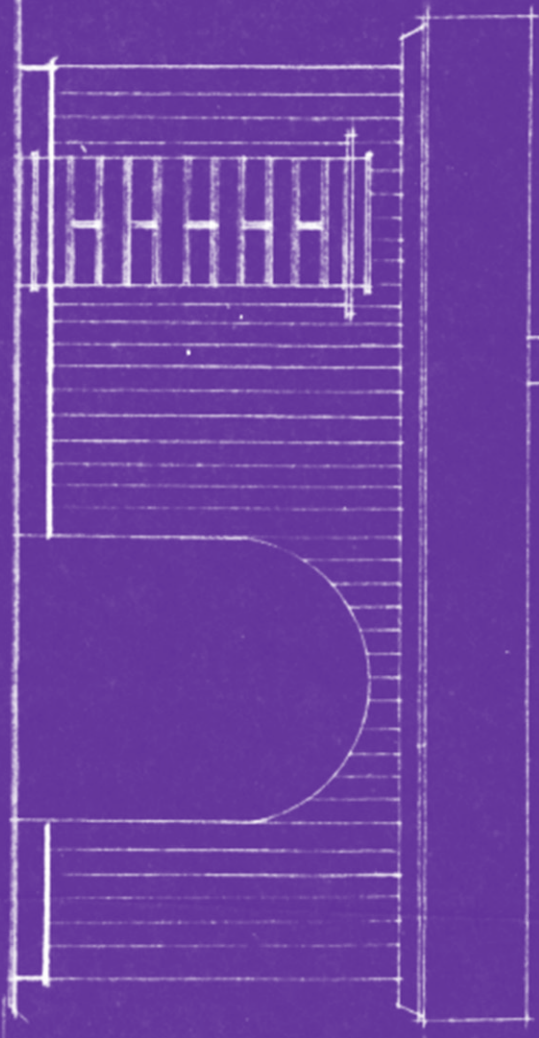
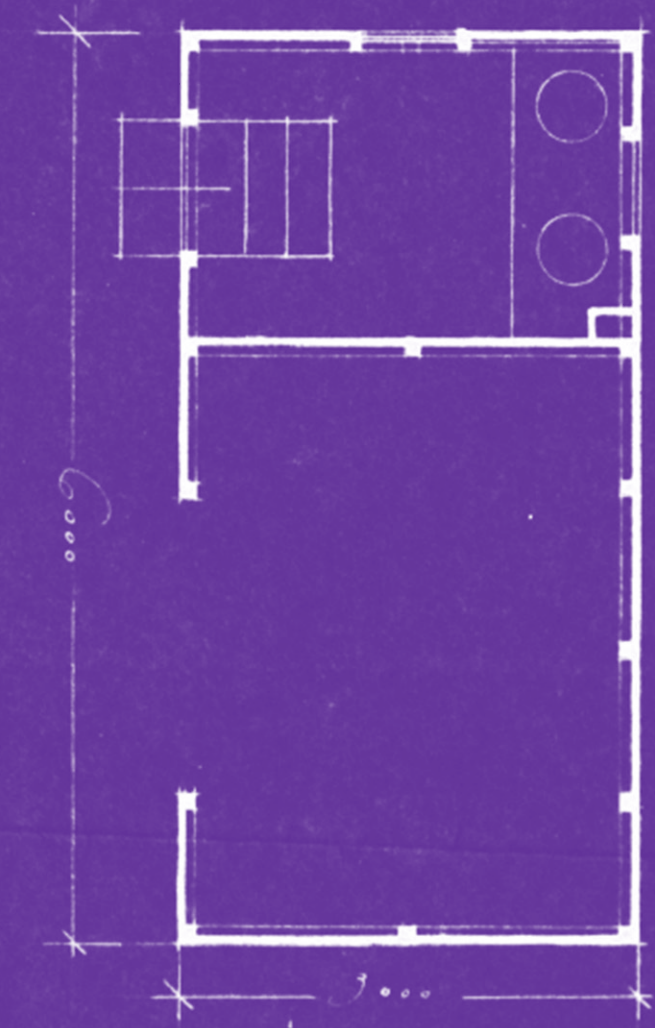
Q: Did you look at their bodies?

A: Yes, because I had to load them.

Q: Why did you apply the gas to the Russians?

A: I only had orders to pour in the gas and I do not know anything about it.

From the testimony of SS-Unterscharführer
Wilhelm Bahr in his trial at Hamburg



The unfit go to cellars in a large house which are entered from outside. They go down five or six steps into a fairly long, well-constructed and well-ventilated cellar area, which is lined with benches to the left and right. It is brightly lit, and the benches are numbered. The prisoners are told that they are to be cleansed and disinfected for their new assignments. They must therefore completely undress to be bathed. To avoid panic and to prevent disturbances of any kind, they are instructed to arrange their clothing neatly under their respective numbers, so that they will be able to find their things again after their bath. Everything proceeds in a perfectly orderly fashion. Then they pass through a small corridor and enter a large cellar room which resembles a shower bath. In this room are three large pillars, into which certain materials can be lowered from outside the cellar room. When three- to four-hundred people have been herded into this room, the doors are shut, and containers filled with the substances are dropped down into the pillars. As soon as the containers touch the base of the pillars, they release particular substances that put the people to sleep in one minute. A few minutes later, the door opens on the other side, where the elevator is located. The hair of the corpses is cut off, and their teeth are extracted (gold-filled teeth) by specialists (Jews). It has been discovered that Jews were hiding pieces of jewelry, gold, platinum etc., in hollow teeth. Then the corpses are loaded into elevators and brought up to the first floor, where ten large crematoria are located. (Because fresh corpses burn particularly well, only 50–100 lbs. of coke are needed for the whole process.) The job itself is performed by Jewish prisoners, who never step outside this camp again.

Report entitled "Resettlement of Jews" written by SS-Sturmbannführer Glicksch for SS-Col. von Herff and Himmler, after inspection of Auschwitz camp on 14–16 May 1943

Most of you know what it means when 100 corpses are lying side by side, or 500, or 1,000. To have stuck it out and at the same time – apart from exceptions caused by human weakness – to have remained decent fellows, that is what has made us hard. This is a page of glory in our history which has never been written and is never to be written.

Speeches by Reichsführer-SS Himmler before senior SS officers in Poznan, October 4 and 6, 1943

On the whole it can be said that about 60 percent of them will have to be liquidated whereas only 40 percent can be used for forced labor.

The Goebbels (Reich Propaganda Minister) diaries, March 27, 1942

I only respected and acted according to the laws of my country.

Testimony of Engineer Karl Schultze

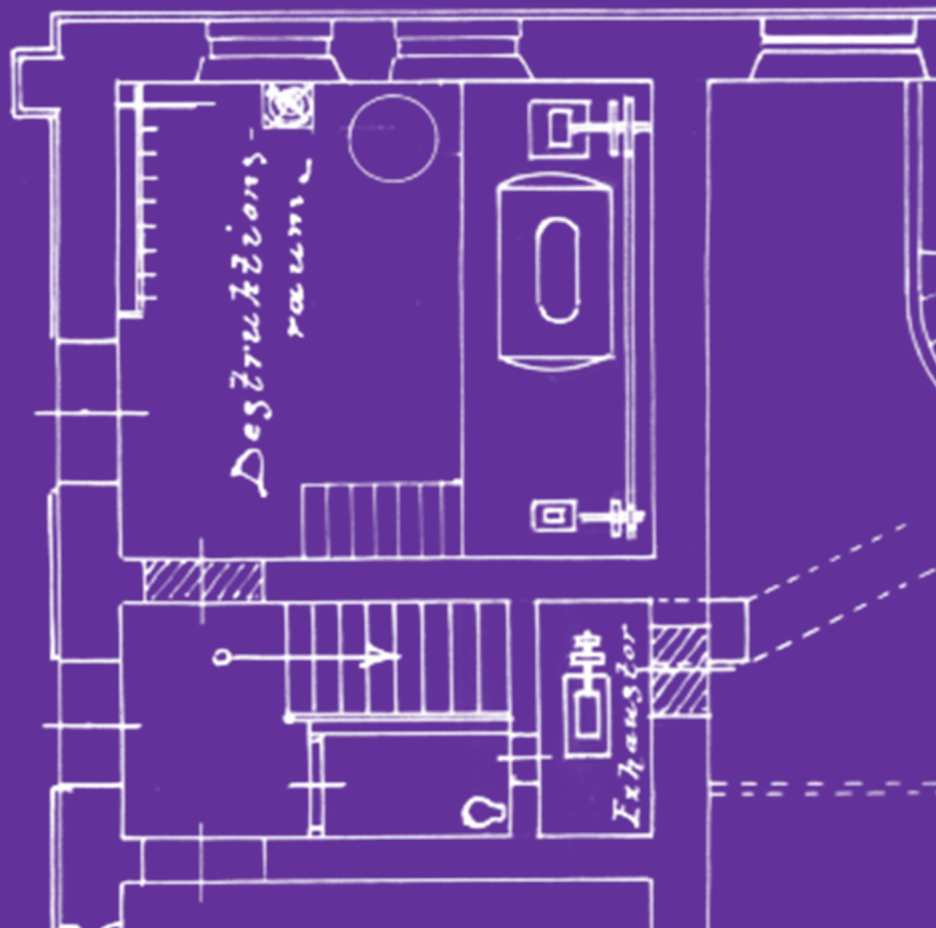
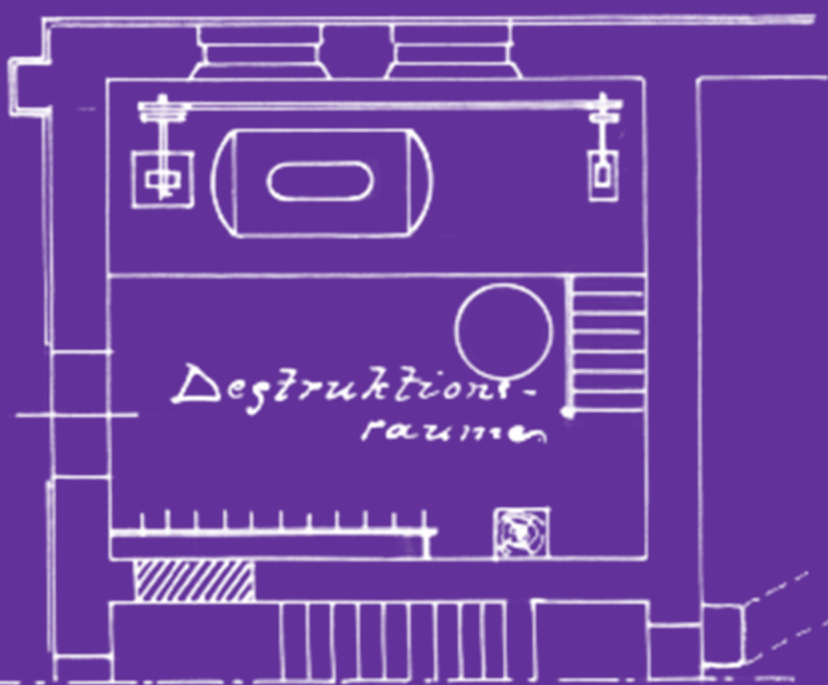
It was during that period that the original camp was demolished. Everything was leveled off and lupins were planted...

Kurt Franz testifies on his days in Treblinka

II

I

ALTERNATIV.



MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

DISTANCE

10000

6875

5000

2500

2500

2500

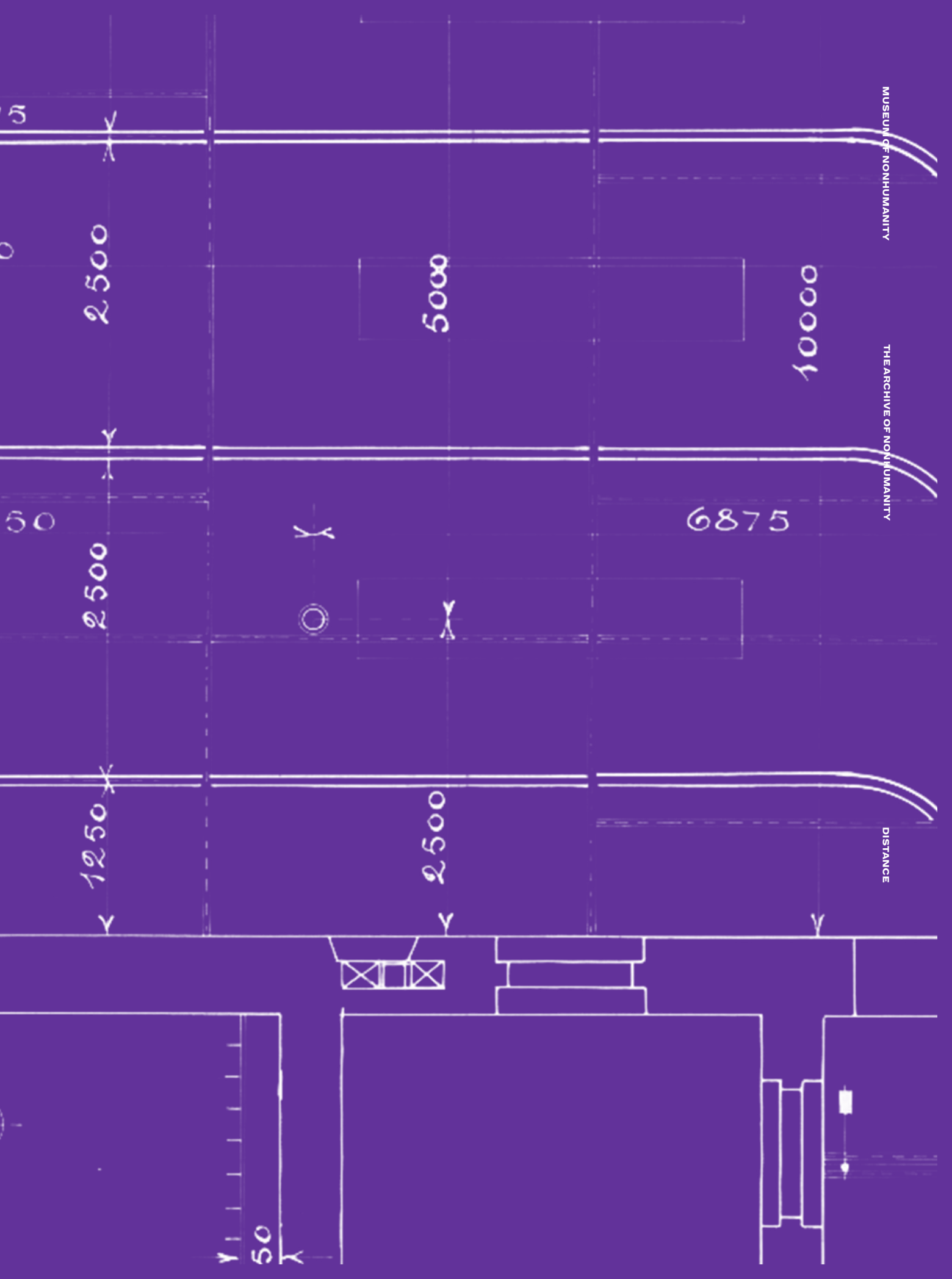
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Hidden in plain sight



THE JOURNAL OF MODERNITY

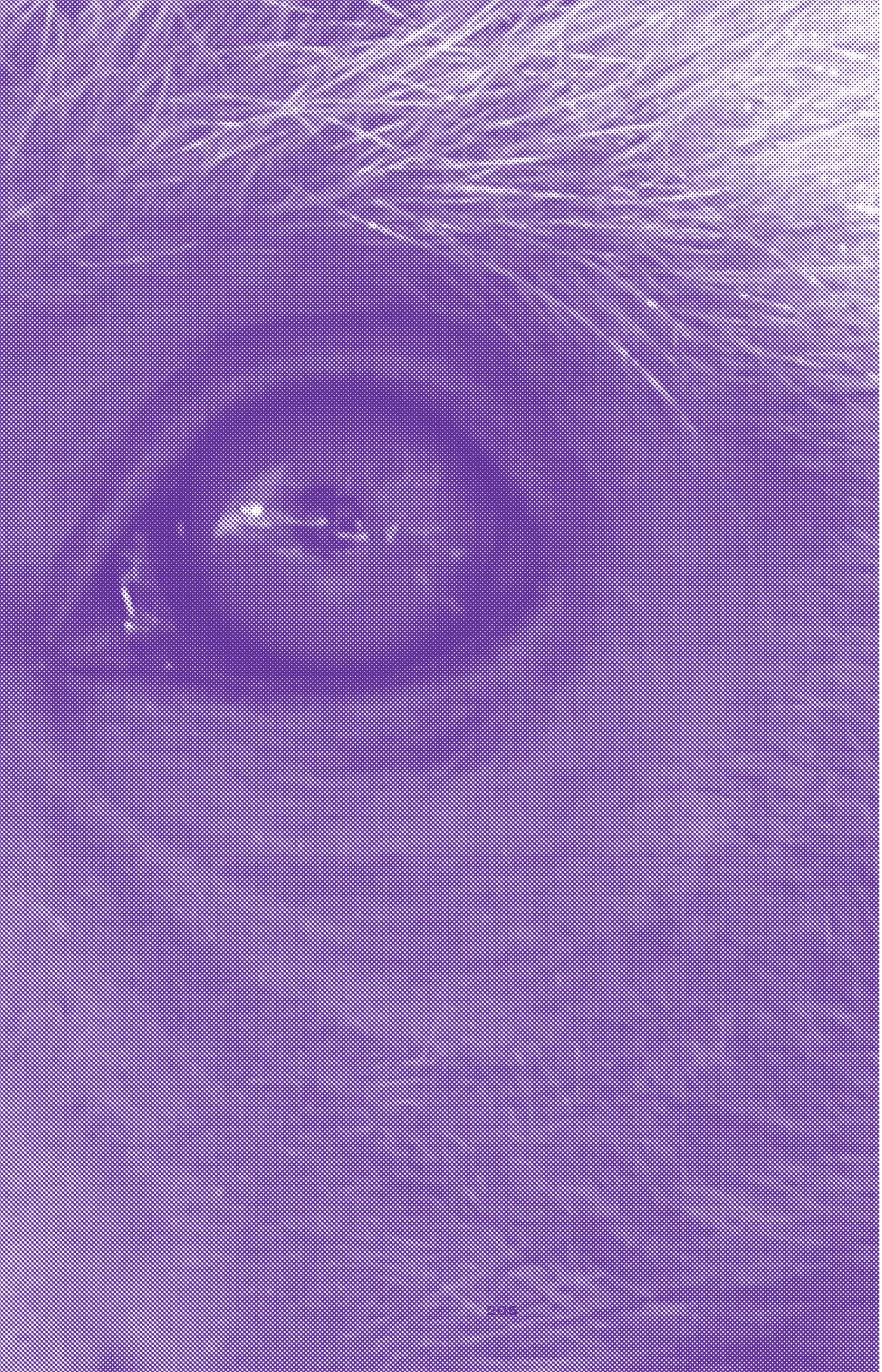
THE JOURNAL OF MODERNITY

DISTANCE

MUSEUM OF NONHUMANITY

THE ARCHIVE OF NONHUMANITY

ANIMAL



Animal

Origin Middle English: the noun from Latin animal, based on Latin animalis 'having breath' from anima 'breath'; the adjective via Old French from Latin animalis.

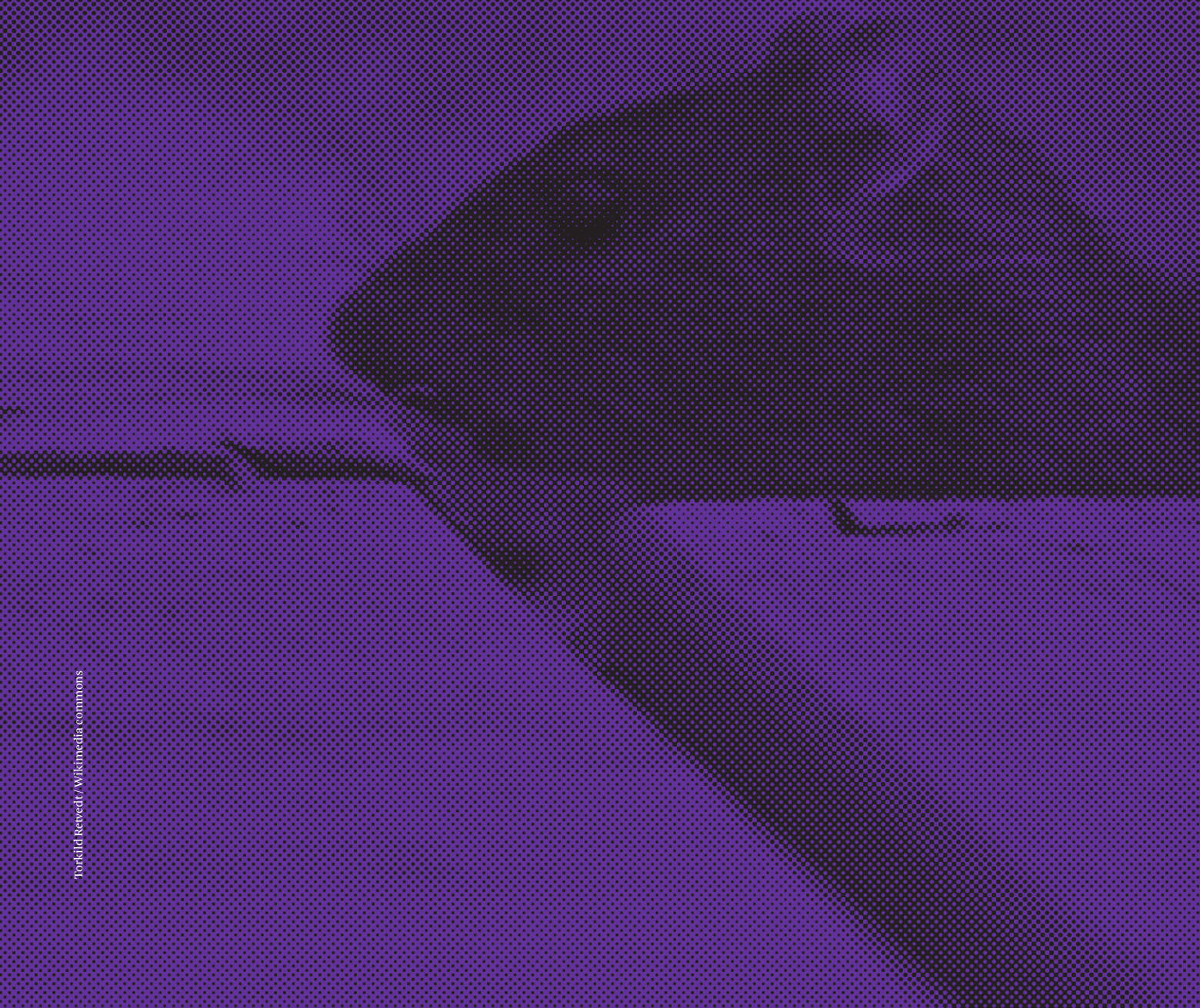
Oxford Dictionaries



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MUSEUM OF NONQUINIMUN

MEASUREMENT OF NONQUINIMUN

MEASUREMENT OF NONQUINIMUN

DISPLAY



Ethnography museum

The ethnography museum is common among newer nation-states of Africa and Oceania, where it is seen as a means of contributing to national unity among different cultural groups. Among the industrialized nations, and particularly in countries that have been involved in colonization, the ethnography museum is a museum of the cultures of other peoples.

Encyclopædia Britannica

Royal Museum for Central Africa

The 1897 International Exhibition [in Brussels] piqued scientific interest in the people and animals of Central Africa, thus King Leopold II decided to build on his promotion of Congo.

The Congo Museum was established in 1898 as a permanent museum and scientific institution responsible for mounting exhibitions for the Belgian public and encouraging the study of Central Africa.

Royal Museum for Central Africa

At the entrance to Belgium's Museum for Central Africa stands a giant golden statue of a European missionary with an African boy clutching his robes, along with a plaque that reads: "Belgium brings civilization to Congo". The statue and some of the exhibits inside anger many visitors for the way they portray African people and Belgium's brutal colonial past.

Now Belgium wants to change that, at least a little. It is spending 66 million euro (\$90 million) to modernize the museum set in rolling gardens outside Brussels, and put a new face on the colonial experience.

But the golden missionary will stay, as will many other symbols of local 'savages', including a statue of the 'leopard man', a native wearing a mask poised to attack his sleeping victim. The decisions about what to keep raise questions about the extent to which Belgium is facing up to its past even now, more than five decades since Congo won its independence.

Guido Gryseels, the museum's director, says it's a delicate balancing act.

"We will be very critical, but what we want to do is provide the elements to the visitor so that he can make up his own mind. There are a lot of good things that happened too.

"What was realized in terms of infrastructure, roads, airports, ports, education, health facilities, research, is really quite incredible," he said.

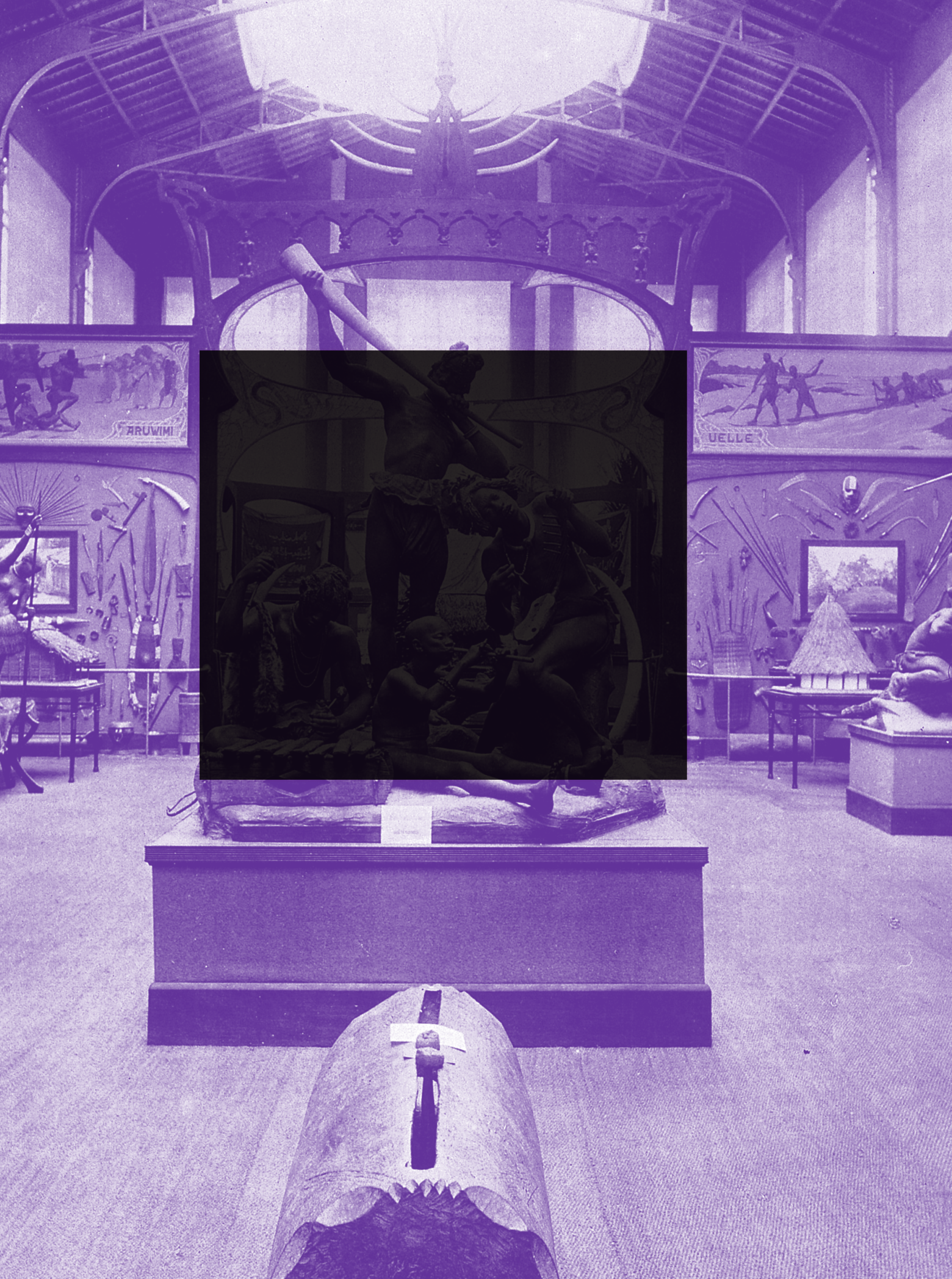
Reuters U.S., 24 February 2014

Display

noun

- 1 A performance, show, or event staged for public entertainment.
- 1.1 A collection of objects arranged for public viewing.

Oxford Dictionaries



Natural history and natural science museums

Museums of natural history and natural science are concerned with the natural world; their collections may contain specimens of birds, mammals, insects, plants, rocks, minerals, and fossils. These museums have their origins in the cabinets of curiosities built up by prominent individuals in Europe during the Renaissance and Enlightenment.

Encyclopædia Britannica



Wellcome Library, London
Musée du Congo, Tervuren, Belgium: one of five scenes of the interior. Collotype.



Wellcome Library, London
Musée du Congo, Tervuren, Belgium: one of five scenes of the interior. Collotype.



Spectator

A person who watches at a show, game, or other event.

Oxford Dictionaries

Zoo

noun

- 1 An establishment which maintains a collection of wild animals, typically in a park or gardens, for study, conservation, or display to the public.
- 1.1 A situation characterized by confusion and disorder.

Oxford Dictionaries

Encyclopædia Britannica, the oldest and longest continually published English-language general print encyclopaedia, first issued in 1768 and retired in 2012 in favour of its electronic versions. The first edition consisted of 100 parts, or “fascicles,” that were issued serially between 1768 and 1771 in Edinburgh, Scotland, and bound into three volumes, while the 15th edition, printed for the last time in 2010, spanned 32 volumes. A product of the Scottish Enlightenment, the Encyclopædia Britannica was born and developed in the same intellectual ferment that produced such figures as Adam Smith, Sir Walter Scott, Robert Burns, David Hume, Adam Ferguson, and James Boswell.

Encyclopædia Britannica

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Oxford Dictionaries

ESSAYS

Condensed speculations on museums and humanity
Giovanna Esposito Yussif

I

Museums (and art institutions in a broader sense) have played a significant role in the formation of the nation-state ideological apparatus¹. They have been part of the disciplinary machinery constituted as a strategic tool of soft power aimed to develop citizenship – and further on – to rehearse democratic, populist, liberal, and / or corporatist values. Their “public” role was originally inscribed with a catch: to educate – or “enlighten” – the masses into principles, tastes, desires, and interests of the then growing bourgeoisie. The objects – either scientific, artistic, or archeological – on display were (and in majority of cases still are) conceptualized and framed according to modernist euro-americanist (i.e. western) precepts, which are tainted with colonial, imperialist, and nationalistic perspectives, and have been portrayed as *the* universal, normative standard.

II

Museums have had a significant role in shaping public understanding concerning different forms of knowledge – science, art, history, ethnography, archeology, and so on – presented through a westernized rational gaze that reinforced the universal humanist myth. During the 18th and 19th centuries research developed through an encyclopedic and taxonomic perspective, positioning an evolutionary hierarchy that was later on sustained and amplified by bureaucratic and academic methods manifested through the figures of “the expert” (i.e. curator) and the institution.

These modernist precepts and the resulting way of producing exhibitions (present still today) always need to be taken with more than a grain of salt; partly due to their presentation of a specific cosmovision, portrayed both as “hegemonic” and as “truth”; and partly due to the subjective set of circumstances through which governmental bodies and private persons tend to collect, archive, and interpret documents and objects which serve their interests to preserve. Even when they pretend to do so, these documents and objects can never present a complete or comprehensive representation of the world / a “culture” / art / the nation’s collective memory / a movement / an epoch / human-

ity; since any history portrayed through collected items is like “using whatever is left in my kitchen to make a pie”.

III

Since its inception, the modern museum has developed a tacit complicity with the eurocentric cultural, theoretical, and political dominance. The (western) canon of art, indoctrinated through the academies, have been portrayed as linear, progressive, uninterrupted: antiquity, classic, modern, contemporary. A single story that has been depicted as the history that begun and ends in Europe; byproduct of the genius of the white-hetero-male-able-body: the human reference *par excellence!* Everything and everyone else fell between the gaps... and ended differentiated, taxonomized, classified, and measured, in the ethnographic museums – or zoos, where what was understood as human, non-human and below-human was on debate. Thus museums were conceived not only as archives and displays for *artificialia*, as the grandiosity and singularity of humanity, but as displays of exclusions reducing complexity and diversity to a monolith. Ever since, the resulting construction of subalternity – a product of colonialist and capitalist practices – as a subject position, has had a prominent role in museums. Who exhibits and who is exhibited? Who has a name and who is nameless? Whose work is valued as art and under which canon? Whose narratives are valorized on the expenses of whose? Who is shown as a byproduct of violence and who is above that violence? These pressing questions, that are still urgent today, are also product of the systemic reproduction of violence displayed in the art institutions.

IV

It is not only what is exhibited what counts, but also how. Display has been a language and a tool of power even before it took a prominent – now ubiquitous – position in the museum constellation. Along with the modern *episteme*² came specific formats of displaying. Objects were differentiated by themes, techniques, size, functionality, chronology, and progressions, which constituted their identities; a history of art with a eurocentric genesis and the notion of “schools” became the narrative; the “individual show” served to emphasize heroic / genius images; the exhibitions separated between living and dead as much as between place of origin. Dissatisfied with the hanging methods of the Paris Salon, which exhibited paintings hanged from floor-to-ceiling and on every available inch of space, the artists responded by seeking display methods where the works had their own space and could have a clear visibility (i.e. hanged mainly at “eye level”), and refused the Salon’s conservatism by hosting their own “independent / parallel” shows³. Later on, narrative, emotional registers and pedagogical elements were employed as propagandistic tools serving for example to spread mod-

ern⁴, fascist⁵, war and post-war agendas⁶ – including new consumerism design shows presented as displays of life-style and domestic modernity, exported via travelling exhibitions.

The “white cube” has been *the* essential display format present in most museums and gallery spaces. It developed in the early 1920s introducing the white, undecorated, clean and discreet environment, where works are arranged emphasizing their formal qualities and are placed in a sufficiently spaced rhythm. This ideological concept space responded to the claims of the avant-garde towards abstraction from exteriority – a decontextualization of the works from the outside reality and any economic, political, or social context. The self-critical art installations developed as the artists directed their critique towards institutions and their corporate sponsorships at the end of 1960s; a time when museums refrained from a clear agency, and fluctuated towards presenting a position as “neutral aestheticized frameworks” for artists⁷.

All of the above mentioned display methods were once innovative responses deployed by artists and curators. Now they are the norm, projecting easily digestible representations and simple language that promotes the illusion of visitor’s autonomy and autonomy of art. This switched the political agency from the institution to the artist. The majority of museums are perceived as apolitical receptacles that present a “good” entertainment for the (then hetero & cis, now fluid & trans) families. So while criticality has spurred, displays have stayed the same no matter what kind of art is on view. If the contents of the exhibition are able to be challenged or further developed it is mainly through sustaining an active public or parallel program – i.e. lectures, catalogue essays, discussions, etcetera – which is outsourced into the care of underpaid art workers and organic intellectuals that surround the art spaces, blurring the critical and political agency further away from the museum / art institutions. But, well, it is certain to say that there are always ideological changes behind the ways of doing museum work, and at the moment these institutions still maintain their image of “doing public good” through a polished educational gloss.

VI

Museums:

- a) are archives of knowledge
- b) preserve patrimony and cultural heritage against vandalism, oblivion, or decay
- c) manifest concerns of the epochs
- d) are sites of exclusion
- e) mirror dominant ideologies
- f) are neutral a(n)estheticized frameworks for artists
- g) are none of the above
- h) are all of the above

VI

It is exactly because museums have been sites of exclusion that they should be sites of contestation. Over time, artists and art workers – many with feminist, decolonial, and non-capitalistic practices – have taken this endeavor, but there is still much to be done. For this transformation to keep taking place it is crucial to attain a broader acknowledgement in the field that there is not only one way of being, understanding, and knowing. It is necessary to recognize, amplify and resonate the dignity present in the diversity of socialites, literacies, traces, cosmogonies, that are present in the vast cartographies of the world.

1. More on this topic can be found in the writings of Tony Benett, Carol Duncan, Eilean Hooper-Greenhill, Mary Anne Staniszewski, Ruth B Phillips, Pablo LaFuente, Chika Okeke-Agulu, among others.
2. For more on this subject Hooper-Greenhill, Eilean. *Museums and the Shaping of Knowledge*, Routledge, 1992.
3. The Paris Salon began in 1667. The prominent years were from 1748, when the jury that awarded the artists was introduced, until 1890. The Salon promoted a conservative view of art, an example is the numerous rejections of the Impressionists from the Salon, who had to hold their own independent exhibitions.
4. The Great Exhibition of the Works of Industry of all Nations, also known as the Crystal Palace Exhibition, opened in London in 1851, and was the first in the series of World's fairs.
Entartete Kunst (Degenerate Art Exhibition) organized by the Nazi Party in 1937, or Mostra della Rivoluzione Fascista (Exhibition of the Fascist Revolution) opened by Benito Mussolini in 1932.
5. Some relevant examples are: The Family of Man devised at the Museum of Modern Art – MoMA; New York and the America's (referring to USA) national exhibition in Moscow in 1959, where Nixon and Khrushchev debated America's claim of capitalism vis-à-vis to Soviet Communism over the display of a lemon-yellow kitchen by General Electric
6. Staniszewski, Mary Anne. *The Power of Display*, MIT Press, 2001.

Empathy is part of our deepest nature
Salla Tuomivaara

In 2015, the European media issued regular news reports of people from neighbouring continents being washed up drowned on the beaches of Europe. The situation was described as a humanitarian crisis. This analysis proved correct, at the latest, when the EU countries jointly decided to stop people reaching EU territory.

What is this humanitarian crisis fundamentally about? A boundary line has been drawn between ourselves and others, a boundary line that empathy does not cross. We feel that caring about others takes something away from us. Borders that increase inequality do not eliminate problems, but create them. In this situation it is hard to envisage real change occurring other than through greater empathy.

Our future society, which will be marked by conflicts fuelled by global warming and inequality, will be a bleak place to live in for all of us if it is ruled by heartless competition for resources, such as safe areas, clean water and agricultural land.

After the second world war, people were shocked by wartime events and the human destruction that had occurred around the world. It was in this atmosphere that the UN adopted the Universal Declaration of Human Rights. The Declaration has subsequently been reinforced by international human-rights agreements.

Despite advances in human rights, rights are still being grossly violated. Even if, officially, every human being is supposed to be born free and to have equal value and rights, we are still far from human equality and fair treatment.

The idea of demanding rights for animals in a situation where concern for the lives of our fellow humans is being drowned can seem hopeless, or even grotesque.

Othering – permission to abuse

Inequality is maintained by a variety of othering practices, and above all by our way of thinking, which is still filled with divisions between ourselves and others, normal and different. Othering is a road to abuse. The othered is always secondary in relation to the first. Man is the norm, woman the exception, the other. White-skinned is normal, the rest are others.

The most unshakeable of all othernesses is the animal. The animal is that against which the human is defined. The human being is primarily that which the animal is not. The animal is always less, secondary, lower. Being human means not being an animal.

Efforts have long been made to dismantle various forms of othering. Slavery and apartheid have been abolished, and attempts made to counteract ethnic discrimination. Women have been granted rights that previously belonged only to men. There has been an increase in awareness of the treatment of people with disabilities and of the status of various minority groups, ranging from linguistic minorities to sexual minorities.

But change incites opposition. When things get really difficult, these distinctions are in full force: children are sent back to warzones because they are not one of us; air strikes blow up unnamed citizens of foreign countries, including civilians, because they were born within the wrong state borders.

The process of rectifying the status of oppressed groups of humans is still unfinished. People with disabilities, those with mental health problems, and representatives of sexual minorities are shut away in institutions, where even the most basic of human rights are not always applied. Women – who are not a minority, but simply an effectively othered group – are not included in political decision making on an equal footing with men. With the exception of Rwanda, there are fewer women than men in the parliaments of every nation. The world is run by men.

The strict dividing line between human and animal is frequently defended as safeguarding human rights. But how does the treatment of animals affect us in reality? The way we treat animals shows us a model of subjugation and othering. The treatment of animals shows that others can be mistreated, even if they are sentient, conscious, and in many ways intelligent. The status of animals constantly highlights the fact that, as long as you are sufficiently different, you do not need any guaranteed rights.

Animals are an example of otherness living alongside us, an example that makes abuse possible and legitimizes it. If our worldview were based on continua and on the connection between all living things, as science teaches us, there would be no such possibility of complete othering. If we admit that we are in some essential way the same, we would make it impossible to deny others the rights to everything that is essential for life.

What does it mean to be human?

An anthropocentric, hierarchical worldview still serves as a foundation both for the sciences and for Western everyday life. The idea of a clear qualitative difference between us and others lives on, as opposed to thinking of the relationship between humans and other animals as a true continuum. But we are not quite sure on what we would now base the higher status of the human over all other beings. And few would probably still dare to use religion as a justification.

One at a time, other animals have been found to have characteristics and abilities that were previously considered the sole possession of humans – and which have been used to justify the special status of humans: the capacity to feel pain, consciousness, tool use, self-awareness, linguistic social interaction, theory of mind, empathy for those other than one's own genetic kin and conspecifics, the teaching of acquired skills to one's own offspring and so on. Currently, there is speculation as to whether chimpanzees have some sort of conception of the supernatural, i.e. the raw materials for religious thinking.

Despite all the characteristics that we share with other animals, it is clear that the human being as a species is unique. But what if all the other species are unique, too?

The very word 'animal' has been described as one of the most heinous acts of violence against animals. It deprives countless different lifeforms and individuals of their uniqueness, and reduces them to simply being representatives of a lower, less-worthy category. They are always only animals. A human being is never only an animal. That is why many people think that a human being should not be called an animal at all.

The relationship between human and animal embodies the greatest possible contradiction. We know that we ourselves are animals, mammals, primates. This is an incontrovertible scientific fact. But no part of our society and customs operates in line with this idea. The human being is always defined as something other than an animal. Humans cannot be treated as animals. Animals are something that human beings can exploit. How could we ourselves be one of them?

Why can animals be treated like animals?

What if the other animals are not only animals? What if they are marvellous, complex, sentient, social and, in many of their abilities, better than humans – and partly the same as us? What would happen if we stopped comparing other species with human abilities? If we were occasionally to compare ourselves to others and asked: Do we attain the same standards?

What would happen if we gave up thinking that orangutans and crabs belonged in the same category: that they are both primarily animals, i.e. without rights and morally insignificant, and that they deserve

the same laws and the same treatment as each other? What if orangutans should be thought of primarily as orangutans and crabs as crabs, and the way we treat either could not be summed up by saying they are “only animals”?

It is extremely hard to justify the pain, distress and suffering caused to animals – at least with reference to anything other than the law of the strongest. If our right to exploit other animals is based solely on the idea that might is right, it is hard, almost impossible, to justify humankind’s unique status by saying that we are a special animal capable of ethics and morality.

The idea of the special nature of human beings and their society and culture has become a substitute for a religious worldview when we want to argue for the special status of human morality. But are a complex social system and the products of cultures actually fair justification for the boundaries of ethical treatment? Do we think that small children, people with severe disabilities, or others who do not participate in our systems or their creation, are morally less significant, worthy of less protection? We do not. At least on the level of principle, we consider caring for them at least as important as caring for others.

The belief that those who are different do not need the same as those who are like us has been too strong. Up until the 1980s, surgical operations were performed on babies without anaesthetic. It was thought that small children’s brains are so undeveloped that they are incapable of experiencing pain¹.

People with disabilities have been made to suffer considerably from the treatment to which they have been subjected. Many of those who, for example, due to their inability to communicate, have been considered to exist on a mentally low level, are actually cognitively capable in many ways. In Finland, too, people with learning disabilities have been locked up, for example, in animal pens. They have been subjected to the numerous kinds of abuse that their subordinate status inspires. Numerous people with disabilities and mental health problems around the world still experience such treatment: living in cowsheds, cages, shackles.

We defend ourselves by saying we did not know that they are essentially the same as us. Perhaps we were incapable of acting differently. But greater knowledge has not been enough. Improving the treatment of all these human groups has required an active struggle, resistance, stubbornly demanding rights. We do not readily admit that the subjugated do not deserve their subordinate status.

Research on other animals’ social and cognitive abilities is constantly producing new information. Researchers think that animal-welfare legislation lags noticeably behind scientific knowledge. So, can we say that we do not know? It looks like, the more research we do, the more abilities we discover that animals possess. Should we make allowances for this in advance? Is it time to admit that our actions are wrong?

The image of the animal as a tool for subjugating humans

The animal has been a key tool in the othering of human beings. Ranking another human being closer to animals, as being animalistic, makes their exploitation easier to justify. During wartime, the enemy is often depicted as an animal. With the second world war, some US soldiers had the words “rodent exterminator” on their helmets. War iconography depicted the Japanese as rats, monkeys, and as animals generally – on top of their being defined as a different race, as “yellow”. Hence, soldiers called themselves rodent – or vermin – exterminators.

As European humans continued their journeys into new continents and met alien peoples, they were not at all sure of their humanness. Even into the 20th century, both in the USA and Europe, human beings from other continents were put on display in exhibitions, and even in zoos. This may, however, have appeared to be a lesser evil in the aftermath of slavery.

The history of slavery is itself filled with animalization, and this is more than just a way of speaking. For example, Charles Patterson (*The Eternal Treblinka*, 2002) and Marjorie Spiegel (*The Dreaded Comparison*, 1989) have listed the common factors linking the treatment of animals and slaves, ranging from arguments for moral insignificance right up to concrete means of subjugation. Iron collars, shackles and branding have been used on both groups. According to Patterson, underlying the Jewish holocaust was the influence of methods developed by modern slaughterhouses in the USA. People with disabilities and mental health problems have frequently been put on display as being like animals, and instruments and procedures familiar from animal husbandry used in their treatment.

Not even the second sex, women, were considered equal members of society, nor always even as fully human. The iconography of the animalization of women is diverse and goes so far as to show women as dead animals, as meat, as objects for consumption. A woman is simply a chick, a cow or a piece of ass, a piece of meat. We use language as a means of subjugation and our language reflects our attitudes. In English ‘human’ and ‘man’ are used interchangeably.

Human beings have been viewed as a rational species, but women and those who are not white were long seen as irrational, or as less rational than (white) men. The difference between animals and humans has, likewise, been considered a lack of rationality. Women have often been portrayed as being closer to animals than to men. The acceptance of women in both politics and universities, in Finland, too, came very late. Women’s participation in these spheres of life was resisted, for instance, with appeals to their emotionalism and irrationality.

The definition of humanness is, thus, problematic from the point of view of humans, too. If a human being is an animal that goes about upright on two legs, and has highly-developed fine-motor skills and a

spoken language, what are those who are born human but who do not walk, who do not have good fine-motor skills or a spoken language? Are they inhuman, or less human?

Not everyone who we know to be and recognize as human meets the criteria for humanity that we ourselves set. And what if humanity is about something other than meeting these criteria? And on what grounds do we define those others who lie outside the criteria for humanity as also being excluded from all rights?

Towards respect

At present, our attitudes to animals accentuate difference and lead to inequality: one has everything, the others nothing. An alternative to this is recognizing sameness, and that includes recognizing it in the alien, the other. Since in nature there is only a continuum, no clear-cut boundaries, there is within us very little that is identical, but a great deal of sameness.

The ability to suffer is not unique – a capacity granted solely to humans. Our right to cause suffering to others is based – unless we enter into the realm of religious explanations – solely on the law of the strongest. Via strict categories and boundary demarcations, we construct a system and way of life in which part of natural empathy towards other sentient beings has to be killed off. If we want to create a society that takes the suffering of other beings seriously, an extension of empathy is the only option.

If we set limits on permission to use violence against other living beings, we do more than just reduce the suffering of the beings in question. There is plentiful research evidence that the various forms of violence directed at humans and other animals are interlinked². The idea of a connection between cruelty to animals and to humans was also central to the early animal-protection movement.

According to the ideas of the founder of Finland's first animal-welfare association, the Maj Föreningen (later Helsinki Humane Society), fairytale teller Sakari Topelius, mistreatment of animals and violence towards them makes us prone to violence and indifference to humans. According to Topelius, young children feel the pain of others in themselves. If this ability is blunted, for example, by violent treatment of animals, this is reflected in the child's attitude to other humans. For Topelius, a violence-free attitude to humans cannot flourish if we treat animals with cruelty.

Rather than exposing a section of humankind to violence, dismantling the boundary between humans and other animals could raise the threshold to the use of violence towards any kind of other.

And what if we are a humane species
right down to our roots?

If we admit that the positive characteristics that we cherish as being our finest qualities are also partly shared with other animals, a very positive prospect opens up: we can let go of the fear that what is precious and important to us, soft and human, is easily lost, a veneer of civilization that can be scraped off. On the contrary, the roots of our abilities, emotions and morality go very deep. The roots of good humanity stretch far back into our animalistic history. Caring is deep in our nature.

One of our time's leading primatologists, Frans De Waal, thinks that empathy, ethics and morals are equally fundamental features of our nature as violence and selfishness are. Care and concern are not a veneer conferred by culture, but go as deep as violent impulses do. But that which our society fosters and develops grows stronger within us.

The minds of human beings are mirrors of other living beings. We feel each other's actions and emotions in ourselves. Many other animals are also capable of this. Our brains contain mirror neurons, which react both when we make, and when we see others make, movements. But the forms in which the acts and feelings of other living beings are communicated to us are a lot more than that. We living and acting beings somehow have to be able to read the actions of other living beings. In evolutionary terms it has even been essential to be able to interpret them correctly.

Not everyone is equally intensely capable of feeling the feelings of other living beings. The ability to feel that another is the same as oneself varies. Just as empathy can be deadened, it can also be nurtured. We can concentrate on constructing others as aliens, as others essentially different from what we ourselves are. Or we can concentrate on recognizing sameness, connecting features. Recognizing sameness in another is the road to empathy.

For instance, in post-apartheid South Africa humane education has gained a strong foothold. It has been understood that the traces of oppression, violence and othering will not disappear by themselves, but human beings can be brought up from childhood to be good: to feel empathy with others. In this teaching, empathy with animals has an important place. The more powerful a position of dominance we have in relation to another living being, the more challenging it is to refrain from subjugating that other.

I believe that the ability to feel empathy constitutes the foundation for our morality. Morality is based on empathy. Reasoning and factual information help us re-examine our morals and refine our

moral rules, but the foundation is always an emotion: caring about the happiness, pain and sorrow of others. A ballast of norms, beliefs, habits and traditions has accumulated on top of our emotions, but underlying the rules of behaviour that protect others is an identification with other human beings. Empathy causes us to ask: even if I survive, what will happen to those who are right beside me?

Translated by Mike Garner.

* E.g. The Long Life of Early Pain, On The Brain – Harvard Mahoney Neuroscience Institute Letter 17:1, http://hms.harvard.edu/sites/default/files/HMS_OTB_Winter11_Vol17_No1.pdf

** see, e.g. Allie Phillips, J.D.: Understanding The Link Between Violence to Animals and People, A Guidebook for Criminal Justice Professionals, National District Attorneys Association, 2014: <http://www.ndaa.org/pdf/The%20Link%20Monograph-2014.pdf>

EVENTS & PROGRAMME

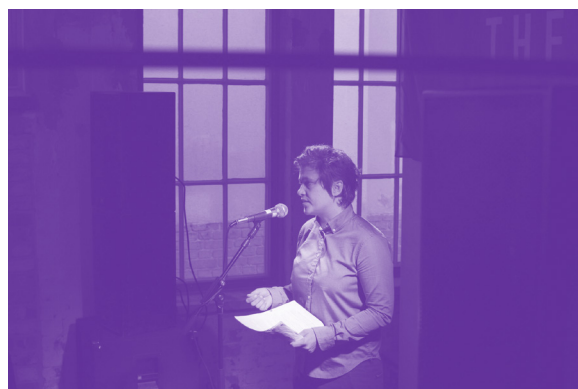
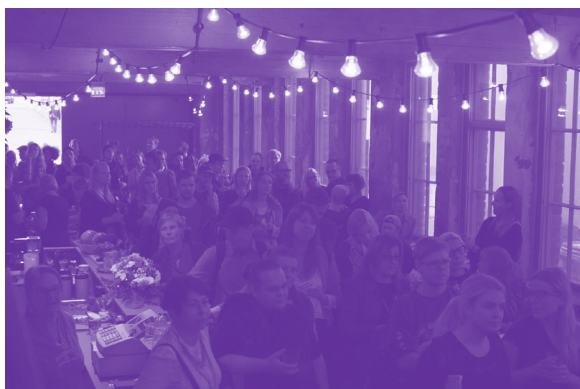
MUSEUM OF NONHUMANITY

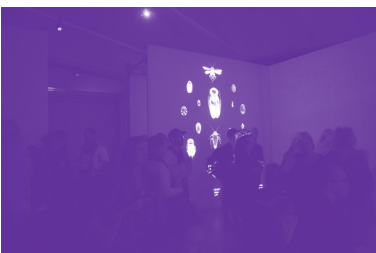
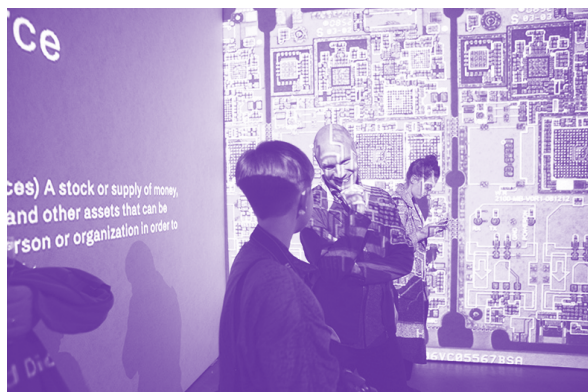
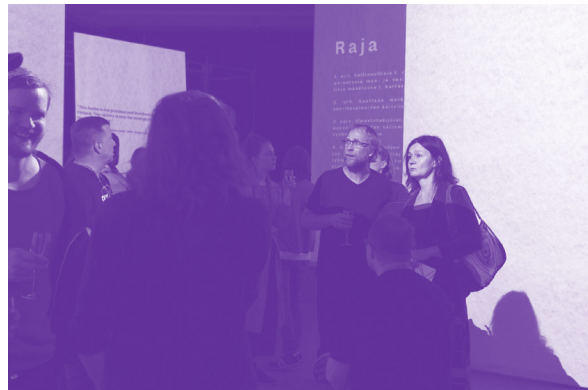
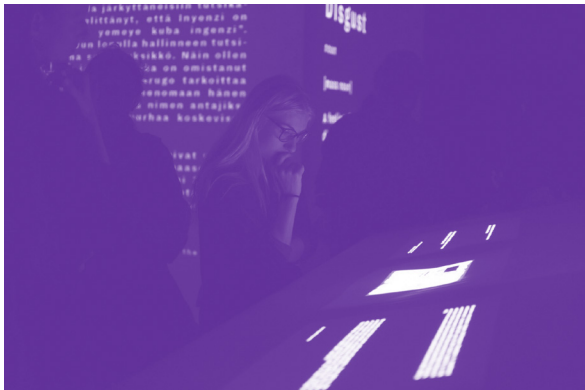
PROGRAM

EMPATHY IS PART OF OUR DEEPEST NATURE



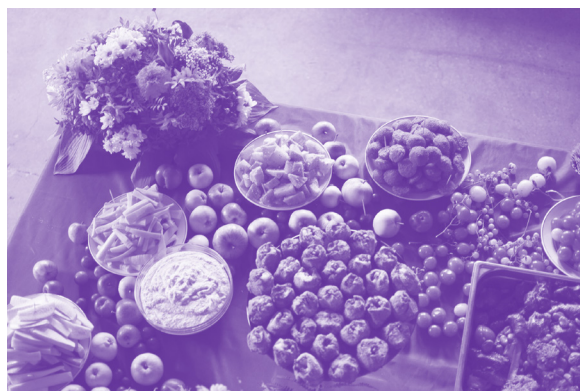
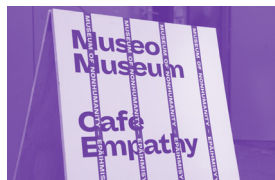
Museum of Nonhumanity grand opening was in Helsinki 9.9. 2016. The museum was officially opened by member of the Finnish Parliament Silvia Modig.







Museum of Nonhumanity Helsinki's café, Café Empathy has been realized by the Juurikas cooperative. All the products sold in the café are plant-based. Café empathy offers the customers the chance to choose foods and drinks that are customized to fit one's ethics. When ordering a plate, guests can decide how far they are willing to go with their ethical choices. Juurikas cooperative staff at Café Empathy is Hanni Brotherus, Arja Asikainen and Anu Taivainen.



Book launch of *Altern Ecologies - Emerging Perspectives on the Ecological Threshold in the 55. Venice Biennale (Frame Visual Art Finland, ed Taru Elfving and Terike Haapoja)*. Panelists: curator Jenni Nurmenniemi (HIAP), artist Mari Keski-Korsu (Pixelache), director Erich Berger (The Finnish Bioart Society) and Paavo Järvensivu (Mustarinda).



Seminar *Empathy, sociability and morality* was organised by philosopher Elisa Aaltola and activist, researcher Sami Keto.

What is the function of empathy in the history of human species, and in the development of morality and sociability?



Seminar *Decentering History – Artistic Intervention* was organized by History of Others /Laura Gustafsson and Terike Haapoja. Speakers included curator Giovanna Esposito Yussif, artist Minna Henriksson, artists Laura Gustafsson & Terike Haapoja.

What does it take to decolonize a museum display, and how to include one's own position in the critique?



Seminar *Non-human, non-animal* was organised by writer Tracey Warr and curator Jenni Nurmenniemi, and moderated by artist, professor Kira O'Reilly. Speakers included Tracey Warr, artist Dionizas Bajarunas, artist Mirko Nikolic. The event included a screening of Richard Skelton's short film *In Pursuit of the Eleventh Measure*.

How far can we go in our definitions of 'life', and where might its extension take us? How might notions of the discrete, which are so deeply ingrained in our assumptions and language, shift towards better understandings of symbiosis, mutualism, and interdependence?

The seminar *Over the Borders! Gender and human rights – towards freely flowing gender identities?* was organised by Pia Puu Oksanen, Director of Human Rights Issues, Amnesty Finland, in collaboration with Transforces. Speakers included Pia Puu Oksanen and Juha Kilpiä, Maru Hietala, Aro Mielonen of Transforces.

What would our reality look like if gender diversity and gender fluidity guided our understanding of gender and human rights?



Seminar *Re-imagining the Future Through the Past* was organised by journalist Maryan Abdulkarim. Speakers included Sámi film director Suvi West and artist David Muoz.

Skolt Sámi theatre director and activist Pauliina Feodoroff was present via Skype.

What terms do we use to describe the systematic destruction and oppression which we fight? For whom are words significant and how do we bring about a vision for a future that is rooted in the past relationships with all living things?

The seminar *Rights for the Majority! – How to make our society recognize animal rights* was organised by Animalia / Salla Tuomivaara and Mai Kivelä, and was moderated by Animalia's director Mai Kivelä. Speakers included Jeff Mannes, Visa Kurki, Liisa Kaski and James Nikander.

Is it possible in a human society to recognize animal rights? If so, how can we move towards such society?



Museum of Nonhumanity Santarcangelo opened on 23.7. 2017 in the center of the city of Santarcangelo as part of the program of Santarcangelo Festival. The museum was ceremonially opened by Mayor Alice Parma and member of the European Parliament Cécile Kashetu Kyenge, together with Santarcangelo festival director Eva Neklyueva and co-curator Lisa Gilardino. The reception was followed by DJ set WoWo and a concert by OpaOpa aka Invasioni Balcaniche.



During Santarcangelo Festival the Museum hosted a series of 3 seminars that focused on the intersection of feminism and animal liberation. The program was curated by Minghini Azzarello. The Museum also hosted film screenings of the films *Unlocking the Cage* by D.A. Pennebaker and *Chris Hegedus and Etire Cheval* by Jérôme Clément-Wilz.



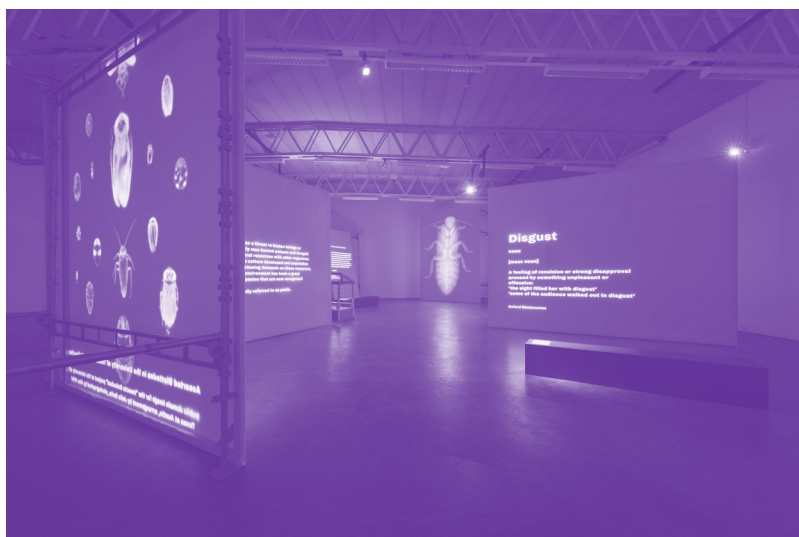
July 8. 2017 Seminar Rebel Bodies
Moderator: Giulia Selmi, academic researcher and feminist activist
Speakers: Egon Botteggi, animal rights and transgender activist, Ilenia Caleo, performer and feminist activist, Takoua Mon Mohamed, graphic journalist and migrant rights activist

July 9. 2017 Seminar: History of Others
Moderator Heather Davis (researcher, writer)
Speakers: Terike Haapoja, visual artist, Laura Gustafsson, writer

July 14. 2017 Seminar: Consensual Encounters
Moderator: Francesca Grilli, artist
Speakers: Samira Elagoz, artist, Pony Express, performative collective, Fran Stable, film director and LGBTQ rights activist



Museum of Nonhumanity Norway opened in 16.7.2017 as part of Momentum Biennale in Moss, Norway. The biennale was curated by Ulrika Flink, Ilari Laamanen, Jacob Lillemose, Gunhild Moe and Jón B.K Ransu and Commissioned by Punkt Ø / Director Dag Aak Sveinar



Archive of Nonhumanity

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Museum of Nonhumanity is the third collaborative project by author Laura Gustafsson and visual artist Terike Haapoja. The exhibitions, stage work and publications of Gustafsson&Haapoja focus on the problems that arise from anthropocentric world view, and seeks to open paths for more inclusive notions of society. Gustafsson&Haapoja was awarded with Kiila Prize for socially engaged art in 2013 and Finnish State Media Art Award in 2016.

The first part of the collaboration, the large scale exhibition *Museum of the History of Cattle*, first shown in Helsinki in 2013. The accompanying book *History According to Cattle* (Into Publishing, punctum books and Gustafsson&Haapoja) was published in 2015. The participatory court room performance *The Trial*, commissioned by Baltic Circle Festival / Eva Neklyueva, explored the notion of nonhuman legal personhood and rights of nature. As Flow Festival's Visual Artists of the Year, Gustafsson&Haapoja presented their work *Embrace your Empathy!* at the festival in 2016.

Laura Gustafsson is an author and playwright based in Helsinki. Her novels and plays have been translated from Finnish to German, French and Turkish. Terike Haapoja is a visual artist based in New York. Haapoja's large scale installation work, writing and political projects investigate the mechanics of othering with a specific focus on issues arising from the anthropocentric world view of western modernism.

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